



The Improvement Era

May 1962

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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Heat Loss Areas

By means of infrared photographs taken of men exposed to freezing temperatures and clad only in shorts, US Air Force scientists have found that the rate of heat loss from the body is higher at the armpits, spinal column, and areas around the knees and elbows.



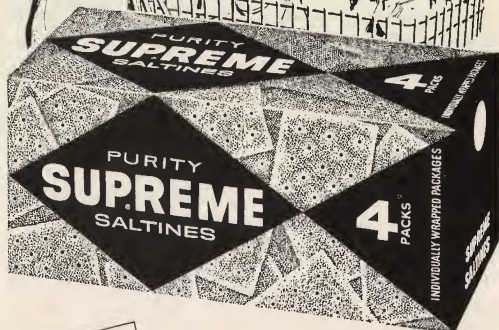
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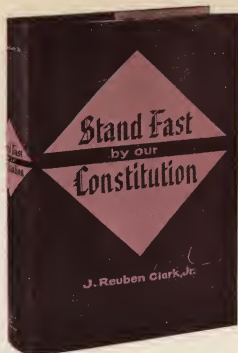
THE COVER

Straight, slender, needle-like Lombardy poplars stand like sentinels in the quiet sunset. These trees were associated with the landscapes of pioneer Utah when the farm lands were being won from the sagebrush. Our scene was captured by the camera of Photographer Lucien Bown.

Cover lithographed in full color by Deseret News Press.

J. Reuben Clark, Jr.

Stand Fast By Our Constitution



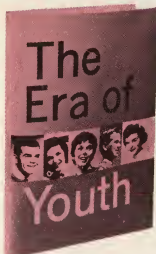
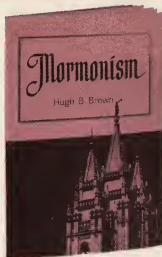
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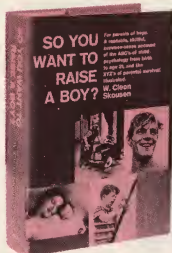
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THESE TIMES



What's Going On in the Humanities?

BY DR. G. HOMER DURHAM
 PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

American scholars certainly do not constitute nor even represent the entire world of intellectual activity. Yet, as the universe is probed, American scholarship reveals many aspects of man's quest for knowledge. Business, the humanities, agriculture, all have their intensive areas. In Abraham Lincoln's administration the National Academy of Sciences was established. This august body (to which the most significant American physical scientists are eligible, and must be elected) embraces wide ranging interests in the field of natural phenomena, mathematics, and the engineering sciences. Nothing comparable represents the interests of the social sciences and the humanities—so far as an official agency of the United States government is concerned. In 1919, however, the American Council of Learned Societies (ACLS) was organized. It was incorporated in the District of Columbia in 1924. Its principal support comes from private gifts, largely from philanthropic foundations. It is a private, non-profit federation of thirty national scholarly organizations concerned with the humanities and the humanistic aspects of the social sciences.

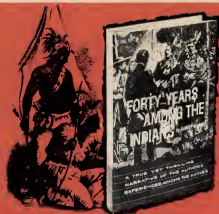
The American Philosophical Society, which Benjamin Franklin

helped found in 1743, is the oldest constituent society, now a member of the ACLS. The Society of Biblical Literature and Exegesis, the eighth oldest constituent member (established 1880) was preceded by the archaeologists, the numismatists, the orientlists, the antiquarians, and the American Academy of Arts and Sciences (1780 for the latter).

The Modern Language Association of America was established in 1883. The American Historical and Economic Associations came in 1884 and 1885. The Association of American Law Schools was organized in 1900 followed by the American Philosophical Association (1901), the Anthropological Association (1902), and the American Political Science Association (1903). Since that time, the geographers, sociologists, artists, linguists, musicians, architectural historians, and others have organized. The three most recent constituent societies and the dates of their establishment are as follows: the Metaphysical Society of America (1950), the American Studies Association (1950), and the Renaissance Society of America (1954).

The ACLS, as the American Council on Societies is known, is governed by a group of thirty delegates, one

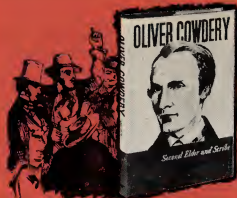
(Continued on page 337)



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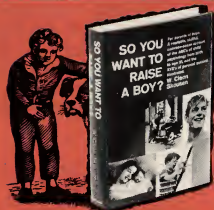
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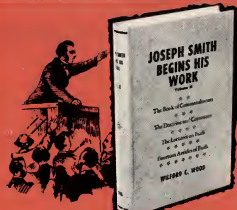


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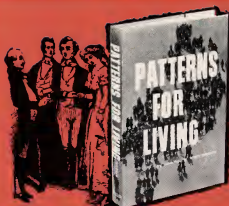
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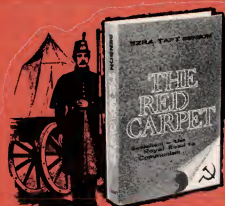
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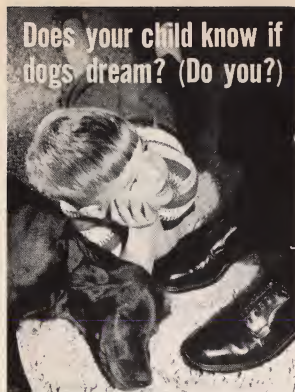
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Improvement Era, 5-62

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■ As this issue of The Improvement Era goes to press the First Presidency has announced that groundbreaking ceremonies for the Oakland (California) Temple will take place Saturday, May 26, under the direction of President David O. McKay.

The beginning of construction work on this temple has long been hoped for, especially by those Saints who reside in that area.

It has been recalled that President Brigham Young and Elder Willard Richards wrote to the Mormon Battalion, then in California, on August 7, 1847: "... And in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord. . . ."

The late President George Albert Smith, then a member of the Council of the Twelve, had predicted in 1924, while looking eastward from his hotel room in San Francisco, that a temple would one day surmount the East Bay hills—one that would be visible as a beacon to ships as they entered the Golden Gate from the farflung nations of the earth.

In 1942 President David O. McKay, then a counselor to President Heber J. Grant, had gone to Cali-

fornia to investigate a site for a temple. Upon his recommendation, the original part of the site was purchased in July of that year.

At the Sunday morning session of the April 1943 general conference, President Heber J. Grant stated in his message to the Saints:

"I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple."

Since then additional adjacent land has been purchased, making the site now known locally as Temple Hill about twice as large as Temple Square in Salt Lake City. Erected on a part of the site is the Church's East Bay Interstake Center. It was while there to dedicate this Center in September 1960 that President McKay felt impressed with the urgency to go ahead with the plans for the Oakland Temple.

President McKay met with the presidencies of nineteen stakes and

Ground-breaking for the Oakland Temple Set

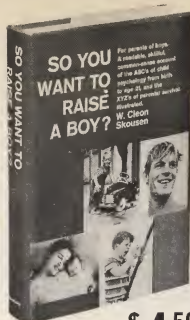
ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

the Northern California Mission at an inn at the San Francisco International Airport on January 23, 1961, he having flown from Salt Lake City that morning to discuss with that group the financing of the temple. He returned to Salt Lake City that same day.

Those local brethren on that occasion pledged the one hundred thousand members of the Church in the district to a contribution of a half million dollars, which was estimated to be about one fourth of the total cost of the two million dollar structure. This fund drive has been under the direction of President O. Leslie Stone of the Oakland-Berkeley Stake, who is chairman of the Oakland Temple District.

The new temple will majestically rise on a hilltop in northeast Oakland. The site commands a sweeping view of the entire Bay Area. The Golden Gate is directly to the west. The city of San Francisco lies some eighteen miles distant. Seen also from the site are the cities of Piedmont, Berkeley, Richmond, Alameda, San Leandro, Hayward, San Jose, and Palo Alto.

Nearby the temple site is the
(Continued on page 375)



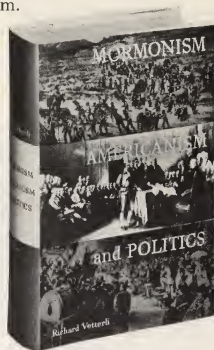
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Letters and Reports



TOUR USS YORKTOWN

Pictured are members and missionaries from Kobe, Japan, aboard the USS Yorktown for a recent tour of the ship while it was docked in that port city. After

conducting the tour, LDS personnel on the Yorktown took the opportunity to visit the growing Kobe mission area.

CORRECTION

Sacramento, California

Dear Editor:

In a literature lesson this past year in Relief Society, we learned that President Grant was quoting another author (Ralph Waldo Emerson, I believe) when he made the statement:

"That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased."

If this is true, some effort should be made to correct the false impression which is circulating so widely in the Church. Please note the 1962 calendar for self-conquest in the Era of Youth, January 1962 issue.

Sincerely,

A Reader

Editor's Note: This information is correct. Ralph Waldo Emerson is the author of the quotation.



MIA IN FINLAND

Riihimäki, Finland

Dear Editors:

Enclosed is a snapshot taken at a recent MIA social held in the Riihimäki Branch of the Helsinki District. It is quite typical of most MIA functions here, for two of the three people pictured presenting a skit are not Church members. In fact, over eighty-five people attended the social in a branch of forty-six members. The

Church grows through the efforts of the MIA.

Thank you for the continued excellence of the Era of Youth. We use it very effectively in our English classes program.

Sincerely,

Gary Fuller Reese
Branch Clerk

FIRST IN WARD

Sandra Kay Smith is the first young woman in Lakeview Ward (Klamath, Oregon) to receive the special medallion for having earned seven individual awards. Sandra also has her Honor Bee, Mia Joy, Laureatte, and Silver Gleaner awards.



FIRST WARD GRADUATE

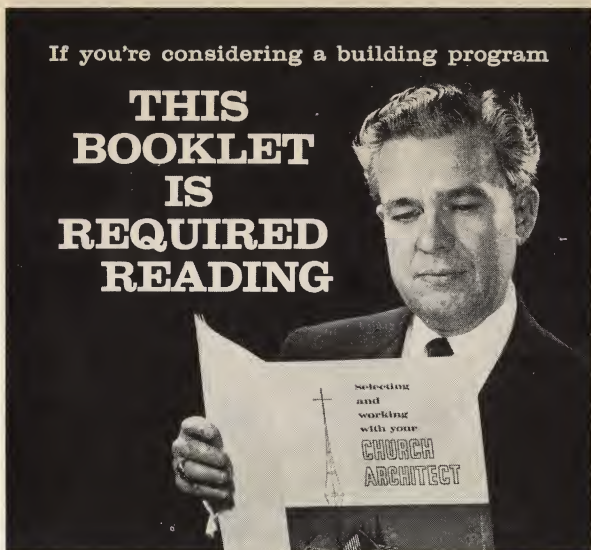


Beverly Ann Alberry, Midwest City Ward (Okla.), was recently graduated from the Primary Association as the first person to complete all of her Primary in the ward since it was first organized as a branch seven

years ago. Beverly Ann also has three years of perfect attendance to all of her meetings. She and her family were among the first twenty members of the Midwest City Branch when it was organized in 1954 and have helped it grow from this small number to a ward of three hundred members.

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Selecting the "right" architect for your church building program is one of the most important decisions you have to make. Here's a new 12-page guide that gives you a step-by-step plan for architect selection . . . provides you with a helpful worksheet for determining your needs . . . tells you what to expect from your architect . . . and how to create a good working relationship. The booklet was written by Robert L. Durham, FAIA and member of the Church Architectural Guild of America. It has been developed by the Rilco Engineered Wood Products Division of Weyerhaeuser Company to make your building program as simple and efficient as possible. Send for your free booklet today.

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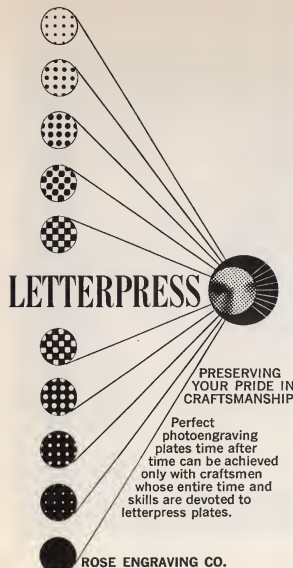
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The Church Moves On

February 1962

26 President Hugh B. Brown of the First Presidency delivered an address before the Pittsburgh (Pennsylvania) Theological Seminary, outlining the history and beliefs of the Church.

March 1962

2 Ogden Twelfth Ward won the 1962 all-Church senior basketball tournament and Centerville Third Ward won the junior tournament. It was a repeat for both wards, the first in tournament history, as both Utah teams had won the tournament in 1961.

4 Fort Wayne (Indiana-Ohio) Stake was organized from parts of the Great Lakes Mission by Elder Howard W. Hunter of the Council of the Twelve and Elder Alma Sonne, Assistant to the Twelve. Elder William H. Thompson was sustained as stake president with Elders Thurman H. Barker and Rue C. Johnson as counselors. This is the 352nd stake of the Church.

Elder Rex A. Skidmore sustained as president of Monument Park West (Salt Lake City) Stake, succeeding President Frank C. Berg. President Skidmore's counselors are Elders Kenneth C. Borg and George W. Poulsen, Jr. Released with President Berg was his first counselor, Elder Ernest A. Nielson; President Skidmore had been serving as second counselor.

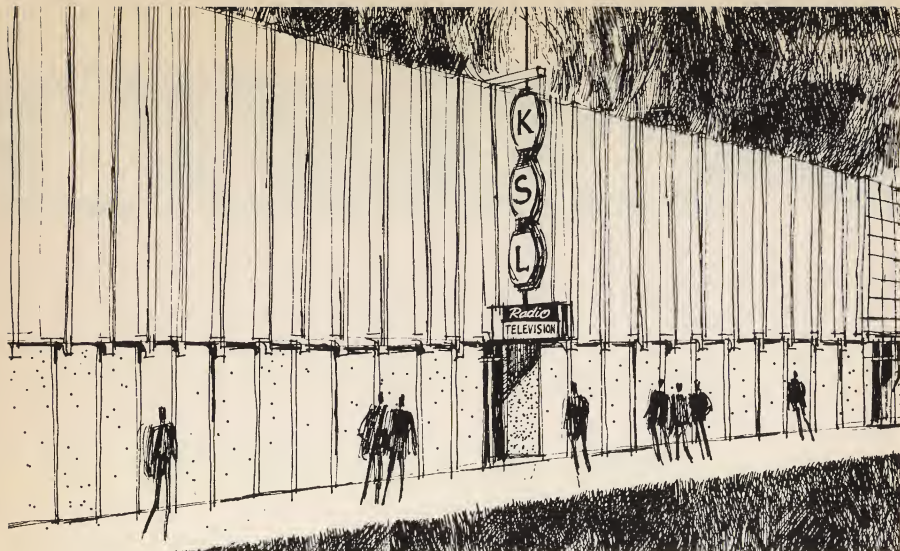
6 The First Presidency announced the appointment of Elder Morgan S. Coombs, a Salt Lake City physician and surgeon, as president of the Australian Mission, succeeding President Weldon V. Moore. President Coombs has been a Sunday School worker on both ward and stake levels, is a former member of the Highland (Salt Lake City) Stake high council, and at this call to the mission field was serving as high priests' group leader in the Parleys First Ward, Parleys Stake. His wife Vivian Holman Coombs and their youngest son Douglas R. will accompany him to the mission field. The couple have five children. A missionary for Australia was called from England as early as 1840, but the real opening of the Australian Mission is dated from October 30, 1851, with the arrival of two elders in Sydney.

10 The appointment of Mrs. Hazel S. Love to membership on the general board of the Relief Society was announced.

11 Elder W. Wayne Prince, formerly first counselor to President A. Ray Curtis of the Holladay (Salt Lake County) Stake, succeeded Elder Curtis as stake president. President Prince's counselors are Elder Marvin L. Pugh, who also served as a counselor to President Curtis, and Elder Keith C. Brown. President Curtis is now presiding over the Southwest British Mission.

Elder George Van Lemmon sustained as president of Albuquerque (New Mexico) Stake, succeeding President William J. Wilson whom he served as first counselor. Counselors to President Lemmon are Elder Lyle K. Porter, who was serving as second counselor, and Elder Miles H. Romney.

(Continued on page 358)



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KSL RADIO'S



BIRTHDAY PRESENT

1962

marks KSL's 40th year of radio broadcasting. 1962 will also be remembered as the year that KSL - Radio moved to Broadcast House. What could be a better birthday present? A fine new broadcast studio to reflect the character and image of a truly great radio station.

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KSL Radio



ON THIS MOTHER'S DAY



Some of us cannot put our arms around our mother on this Mother's Day and say, "I love you," because our mothers have gone, but over the years their influence remains with us.

To those who still have their mothers, now is the time to fill your life with incidents and treasured associations that will last you throughout life when you think of your angel mothers. It is not only on Mother's Day, but on every day that you should show your tribute and your love for mothers.

Mothers sow the seeds in childhood that determine to a great extent life's harvests in adulthood.

The noblest calling in the world is that of mother. True motherhood is the most beautiful of all arts, the greatest of all professions. She who can paint a masterpiece or who can write a book that will influence millions deserves the plaudits and admiration of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters whose immortal souls will be exerting an influence throughout the ages, long after paintings shall have faded, and books and statues shall have been destroyed, deserves the highest honor that man can give.

Motherhood is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself upon the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world.

True, there comes a time when Father takes his place as exemplar in the young child's mind; and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by the mother. But that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and memory as distinctively as perfume clings to each particular flower.

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation—an influence in its restraining power greater than the threat of the law of the land, the ostracism of society, or the fear of violating a commandment of God. In a moment of youthful recklessness the youth might defy one or all of these forces, and do what his hot



Jennette Evans McKay of Huntsville, Utah, wife of a bishop, mother of President David O. McKay.

THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY

blood bade, but at the crucial moment, the flash of a mother's confiding trust, the realization of her sorrow if he fails to be true to it, has given him power to refrain from indulgence that might blight his entire career.

We should give to every woman a high place of honor. To maintain and to merit this high dignity, she must possess those virtues which have always and which will ever demand the respect and love of mankind. To know what these virtues are, let everyone think of his own mother. With her picture in mind, each will agree that "a beautiful and chaste woman is the perfect workmanship of God."

A woman possesses power to ennoble or degrade. It is she who gives life to the babe, who wields gradually and constantly the impress of character to childhood and youth, who inspires manhood to noble ambition or entices and ensnares it to defeat and degradation, who makes home a haven of bliss or a den of discontent, who at her best gives to life its sweetest hopes and choicest blessings.

Motherhood is just another name for sacrifice. From the moment the wee, helpless babe is laid on the pillow beside her, mother daily, even hourly, gives of her life to her loved one. It has been

aply said that babes draw strength at first from her bosom but always from her heart. All through the years of babyhood, childhood, and youth, aye, even after her girls themselves become mothers and her sons, fathers, she tenderly and lovingly sacrifices for them her time, her comfort, her pleasures, her needed rest and recreation, and if necessary, health and life itself! No language can express the power and beauty and heroism of a mother's love.

The sweetness as well as the greatness of motherhood lies in the overcoming of self-love by mother for her children. She is ever giving something of her life to make another happier—a Christlike virtue that makes motherhood sublime.

My fellow associates, always do those things that will be happy memories—especially memories of the kindnesses that you have shown your mother. The fewer memories of forgetfulness or of neglect you have, the happier you will be.

Not only on one day, then, should we pay tribute to our mothers; but rather make that day the means of increasing our determination and ability to make every day a day in which to honor Mother in particular and every woman who desires to be like Mother.

WHAT IS THE SIN
AGAINST THE
HOLY GHOST?

QUESTION: “What I am asking may not be of any importance, but perhaps you can inform me as to where I may find information on the subject. I am puzzled in my mind about the word blasphemy as stated in Matthew 12:31-33. It tells us that to blaspheme against the Son of

ANSWER: You have asked a very important question, which may be difficult to explain to a person who is not a member of the Church of Jesus Christ of Latter-day Saints or to one who has been inactive and indifferent to the teachings of the Church. In order to have the question clearly before us it is well to quote the passage in question.

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

“And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.”

When John the Baptist was preaching in the wilderness he said to the people: “I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” (Matt. 3:11.)

On several occasions the Savior spoke to his disciples about the gift of the Holy Ghost. This gift is spoken of frequently in the Bible, particularly in the New Testament.

When Nicodemus came to the Savior seeking light, the Lord said to him:

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

This was a strange saying to Nicodemus so he asked how could a man be born again, and the Lord answered:

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

man can be forgiven, but to blaspheme against the Holy Ghost can never be forgiven. Through what kind of action or means would one go about to blaspheme against the Holy Ghost? Perhaps if I could read a good article on this subject I could form a conclusion.”

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

“Marvel not that I said unto thee, Ye must be born again.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (*Ibid.*, 3:5-7.)

The birth of water is of course baptism by immersion for the remission of sins. This is an essential ordinance for entrance into the kingdom of God. The baptism of the Spirit is by the laying on of hands by one who holds the priesthood. No man is authorized to perform these ordinances unless he holds the priesthood. An ordinance performed by one who has not received authority would be only a mockery in the sight of the Lord. Likewise the gift of the Holy Ghost is conferred by the laying on of hands by one who has been officially invested with divine authority. Joseph Smith and Oliver Cowdery received this authority from Peter, James, and John who were sent to confer upon them the Melchizedek Priesthood. The Lord said to Joseph Smith in a revelation given in October 1830:

“Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

“Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;

“And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the

gates of hell shall not prevail against you.

"And ye shall remember the church articles and covenants to keep them.

"And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (D&C 33:11-15.)

Paul realized that something was wrong when certain converts at Ephesus claimed to have been baptized, and he asked them if they had received the Holy Ghost since being baptized. They replied, "We have not so much as heard whether there be any Holy Ghost." From this answer Paul had grave doubts concerning the validity of their baptism, and he asked them, "Unto what then were ye baptized?" They answered, "Unto John's baptism." Then Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." When they heard this, they were baptized in the proper manner, for Paul knew that their baptism had been without divine authority. Paul then laid his hands upon them and gave them the gift of the Holy Ghost, and the power thereof came upon them, "and they spake with tongues and prophesied." (See Acts 19:1-6.)

This gift was held by all the prophets of old as Peter informs us wherein he said: "Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

Members of the Church of Jesus Christ of Latter-day Saints, through their faithfulness and integrity, are entitled to the same guidance and divine knowledge which was given to the Saints in other dispensations from the days of Adam down. However, no person can have this gift and exercise faith, unless he or she is humbly keeping the commandments the Lord has given. The Holy Ghost will not dwell in unclean tabernacles nor strive with people unless they keep their minds as well as their bodies clean, and they are diligent before the Lord.

When the Savior met with his apostles in solemn assembly shortly before his betrayal he said to them:

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot

receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17.)

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

"Of sin, because they believe not on me;

"Of righteousness, because I go to my Father, and ye see me no more;

"Of judgment, because the prince of this world is judged.

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you." (*Ibid.*, 16:7-14.)

The world today does not have this great gift because men have forsaken the way of the Lord, have discarded his ordinances, and teach the philosophies of men.

The Lord will grant to any honest person who earnestly seeks to know the truth one manifestation by the Holy Ghost; but he is not entitled to repeated manifestations. After such a revelation is given, he is to act, for the Holy Ghost cannot be appealed to for continued manifestations until after baptism and the gift has been bestowed. Cornelius is a good example of this. Peter was holding strictly to the traditions of Israel that the fulness of the gospel was for Israel only and not for the gentiles. The Lord gave him a strange vision before he was convinced that the gospel was for the gentiles as well as for the Jews.

We learn from the inspired teachings of Moroni the following:

"Behold, I would exhort you that when ye shall read these things, [i.e., the Book of Mormon] if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, (*Continued on page 356*)

MARY



MOTHER
OF JESUS

Many are the writers who have extolled Mary, mother of Jesus. No other woman in the history of the world has been so honored and revered. Some of the world's greatest works in poetry, novels, and plays have had Mary and her son as their themes. Her nobility has been depicted through great art and hymns. Carols, folk songs, and lullabies continue to appraise her and her son. That she was foreordained and chosen for her great role is attested in Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

We turn to the book of Luke for most of our facts concerning Mary and her babe. Perhaps because Luke was a physician, the things told there are of a more personal nature, presenting Mary's point of view. Luke tells us (1:26-28) that six months after the visitation of the Angel Gabriel to Zacharias and three months prior to the birth of John that the same heavenly messenger was sent, "... To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women."

James E. Talmage tells us that it was known among the Jews that some Jewish maiden, specifically of the tribe of Judah and of known descent from David, would yet be the mother of the Messiah, that Mary had doubtless contemplated the joy of such an occurrence. (*Jesus the Christ*, pp. 79-80.)

Luke 1:29-38 says, "And when she saw him [the angel] she was troubled . . . and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

To this Mary asked, "... How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Then the angel told her of

her cousin Elisabeth, saying, "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

"For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. . . ."

Gabriel then departed after delivering his message, leaving Mary alone to ponder over all that he had said. Her promised Son was to be the Only Begotten of the Father in the flesh; so it had been positively and abundantly predicted since the world began. (Gen. 12:3, 18:18, 22:18, 26:4, 49:10; compare Acts 3:25-26.)

Six hundred years prior to Christ's birth, an angel had spoken to Nephi while he beheld a vision of this very thing spoken by Gabriel to Mary. The angel said to Nephi, "What beholdest thou?" And Nephi answered, "A virgin, most beautiful and fair above all other virgins." Then the angel asked, "Knowest thou the condescension of God?" and Nephi said, "I know that he loveth his children; nevertheless, I do not know the meaning of all things." The angel then instructed Nephi: "Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh." Then Nephi tells us: "And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

"And I looked and beheld the virgin again, bearing a child in her arms.

"And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father." This is not only another witness for Christ, but it delineates Mary as a maiden whose beauty, virtue, and goodness were above those of all other maidens.

We should take into consideration that the angel Gabriel told Mary that the Holy Ghost would come upon her, which made her trust, for Mary understood the scriptures of her day. James E. Talmage says in *The Articles of Faith* (p. 160), "The Holy Ghost may be regarded as the minister carrying into effect the decisions of the Supreme Council." The Holy Ghost is also called the Holy Spirit of Promise.

Mary conceived as is stated in Luke (1:39-56), and set out with haste to her cousin Elisabeth's home. When she arrived there, the Holy Ghost bore witness to Elisabeth that the chosen mother of the Lord stood before her. Elisabeth greeted Mary with divine reverence, declaring: (Continued on page 352)

THUNDER ALONG THE HUDSON



Henry Hudson, explorer and navigator, could hear the waves slapping against the planked hull of the *Half Moon* as his anxious eyes strained to pierce the pre-dawn haze of September 12, 1609.

Suddenly the damp, gray blanket rolled away on an impatient breeze. And there it was! Not a passage through to China, as hoped, but a mighty stream along whose banks the birthpangs of our nation were recorded.

A mighty popular lady in an old-fashioned green dress looks inspiringly out over that busy anchorage today. She seems almost to breathe as she lifts high her torch of freedom to light the way for the oppressed. We know her as the Statue of Liberty.

Somehow Miss Liberty sets the mood for the river which now bears the name of Hudson. She steps away from the broken shackles of tyranny at her feet. Others had been doing the same thing along the river's craggy banks long before she came.

There was John Peter Zenger, famous German-born colonial printer and publisher, who battled against tremendous odds to win the battle for a free press. "Arrest him!" ordered British Governor Cosby, who swaggered around with New York in his hip pocket. Cosby had become angered because Zenger wasn't afraid to print the truth.

Zenger was thrown into jail for "false, scandalous, malicious, and seditious libel."

There was no Bill of Rights back in 1735. Zenger's bail was set at so high a sum that he had no chance of raising it. He was imprisoned for six months before his trial came. The most careful plans were made to deprive him of a lawyer. But Zenger continued to edit his paper—from prison!

Zenger's trial thundered along the corridors of history. Andrew Hamilton, eighty years old and the nation's foremost lawyer, leaped to Zenger's defense and won the case.

Zenger's success in fighting for freedom of the press has been called "the germ of American freedom." Years later Congress incorporated this 1735 decision into the Bill of Rights itself.

The site of Zenger's trial, imprisonment, and acquittal, is now memorialized in Federal Hall National Memorial, situated a few steps from the Hudson on land modestly valued at \$15,000,000 an acre.

This site was cheap at any price. It was on the last day of April 1789, that a man in a plain brown suit, its metal buttons stamped with eagles, stood on the steps of Federal Hall and listened to the cheers of a joyful crowd.

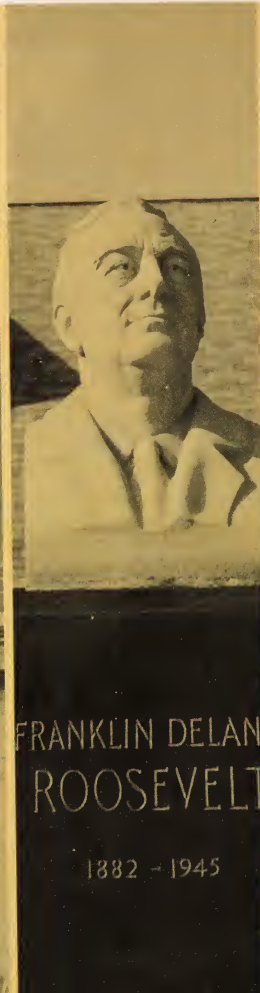
Opposite page: The "Long Gray Line"—at US Military Academy, better known as West Point, overlooking the west bank of the Hudson River. Henry Hudson was probably the first white man to gaze on this point. Benedict Arnold tried to betray it to the English. Grant, Lee, and Eisenhower are among its graduates.

This page top: Henry Hudson's fourth voyage to the New World ended in disaster. All of the sick and lame members of the crew, together with Hudson and his son, were abandoned in Hudson's Bay, Canada, and were never heard from again.

This page bottom: America's most popular girl—The Statue of Liberty, New York Harbor, New York. This green goddess stands guard at the entrance to the Hudson River.



BY KELVIN WALLACE COVENTRY



"President Washington! President Washington!" the crowd liked the sound of that new title. He had just been sworn in.

Up river, at Newburgh, "noble George" announced the conclusion of the Revolutionary War. It was here he penned a fiery rebuke to Colonel Nicola's suggestion that he take over as "king" of the United States. It was here he created the famed Order of the Purple Heart.

Henry Hudson was said to be the first white man to look upon the point of land where our massive, gray-walled US Military Academy now stands. West Point gave us Lee, Grant, Pershing, MacArthur, Eisenhower, Poe, and Whistler—to name only a few of our nation's "greats."

Authors? Near Sleepy Hollow, on the east bank of the Hudson at Tarrytown, is Washington Irving's famed retreat, Sunnyside. He called it "this dear, bright little house, which I have fitted up to my own humor," and vowed he wouldn't change it "for any chateau in Christendom."

This sprawling, forty-one room shrine, overlooks the region where Irving breathed life into such book characters as Rip Van Winkle, Ichabod Crane, and the frightful "headless horseman." Irving was the first American writer to gain international fame.

The mighty Hudson sweeps on—the same course once taken by Robert Fulton and his smoke-and-fire belching *Claremont*. Henry Hudson made the same

voyage as far as Albany, fighting off savages and making a name for himself.

Near Albany, the town of Kinderhook boasts the grave of our eighth President, Martin Van Buren. Across the river from the New York capital is Dutch-settled Rensselaer, home of Fort Crailo.

A British army surgeon sat on the top of the well in Fort Crailo's back yard two hundred years ago and poked fun at his crude American allies by penning the lively colonial tune, "Yankee Doodle."

And what would the Hudson Valley be without mention of Sam Wilson, the tall, slender meatpacker who made his home in Troy, New York?

"We love you, Uncle Sam," the children often told the whiskered ex-farm boy. You can't fool children. The "most honest man in town" was the live model for the figure that now personifies the United States in every part of the world—a figure in tall hat, red and white striped trousers, blue, star-draped coat—Uncle Sam.

No one knows what happened to Henry Hudson after he was seized by his mutinous crew and cast adrift on the lonely, icy waters of Hudson Bay. But we do know what happened to the river he discovered.

The crags lining its shores have been rocked by world-shaking events. Great men have sailed this golden ribbon to glory. Perhaps none was greater than Henry Hudson. He was the pathfinder.

Opposite page, left to right: The biggest flag in the world! That's this flag's claim to fame. It is flown on holidays at New York City entrance to the George Washington Bridge. The name "George Washington" is probably the most famous of all names connected with Hudson River history. Robert Fulton invented the world's first practical steamboat and navigated it from New York City to Albany over the same route sailed by Henry Hudson.

Pictured is Fulton's grave in Trinity Churchyard, New York City, only a few steps from the river.

Here Franklin D. Roosevelt was born, Hyde Park, New York, now a national historic site. The bust of the president is seen in front of the FDR Library on the grounds.

This is the tomb of General Grant and his wife, overlooking the Hudson River from New York City's famed Riverside Drive.

At right: "Sunnyside," home of Washington Irving, near Tarrytown, New York, overlooking the Hudson.



the Woman of the Year



"It's your ideal that is important," Mother warned me over and over. "You become what you like best—choose for yourself the most beautiful one you can find." So I looked hard. I wanted a beautiful woman, charming and glamorous. So I watched for beauty, wondering if I would ever find it. Just as I gave up hope, the very woman I sought moved next door!

"Here, Martha," Mother said, handing me a bowl of beans and a pan of cornbread. "Take this to our new neighbors. They will be too tired from moving to fix anything for themselves."

Obediently, I took the tray and trotted across the hedge. The door was open, so I just walked in, and I saw her! She was sitting on a trunk, holding a broken figurine in her hands. Her cheeks were wet, but when she looked up and saw me and the tray, her damp eyes sparkled into a quick smile. I thrust the tray toward her.

"Mama thought you needed a good supper 'cause you'd be tired from moving," I blurted, conscious all at once of my tangled hair and the rip in my dress. She looked like a figurine herself with her blonde hair piled high and her cheeks soft velvet.

"Tom, Tom," she called in a voice that almost tinkled, it was so musical, "come see what this lovely child and her angel mother have for us!" She turned to me. "What's your name, dear?"

"Martha," I gulped, wishing it was something lovely like Darleen, "Martha Johnson," and was embarrassed and ashamed. It was as plain as the cornbread I'd brought over. But my heart exploded like a giant firecracker had gone off inside. This amazing new creature who had moved into our midst was that very ideal I'd been looking for. She was the one I wanted to be like—and now and then, I wondered who her ideal was. She must have been wonderful, whoever she was. Marie Jennings was charm itself.

Soon the whole town, except Aunt Sally and a few old folks who didn't count, was feeling like I was. She and her husband started to church at once, took part in everything open to the town. She even came to our school programs! Only Aunt Sally wasn't impressed.

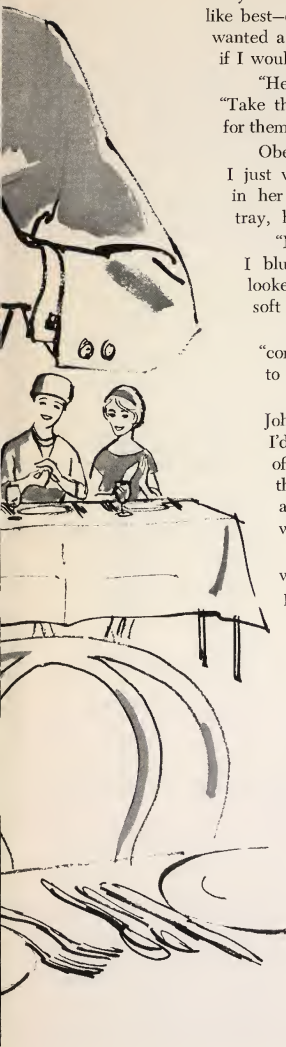
"It's just because she was an actress," she snorted, talking to Mother. "She thinks she's got to get into the show of things." Yet she kept looking over the hedge and asking me questions.

I told them about the white nylon rug in their bedroom and the white drawdrapes; how they had taken out short windows and put in floor length glass doors, opening into their backyard garden. I explained about the red ruffled curtains in the kitchen and how they ate meals on trays in the living room or broiled hamburgers in their backyard. Aunt Sally's mouth stretched into a thin, white line.

"I don't like it, Myra," she'd say to Mother. "She's nothing but a bit of froth. She won't be there in a pinch. But the whole town is crazy over her."

"Now, Sally," Mother reproved with warm understanding in her voice. "I think she's nice; besides, it does us all good just to look at her."

"Nonsense," Aunt Sally's voice was bitter. "That Woman-of-the-Year Award is coming up. I want it for you. You should have it. After all, you're responsible for the town library; the Mexican chapel was built because you prayed every board into place. You even did without that new living room suite you wanted to help others start giving money. This is your year, and I don't want any little nincompoop getting in your way."



"Now, Sally." Mother's voice had that tone she used when I had my feelings hurt at school. "I work for the Lord, not rewards. Besides, it's good to have a beautiful person around. It makes you ashamed of your own looks and starts you doing what you can." Aunt Sally cut herself a thick slice of hot bread while Mama fixed a piece for me.

"Here, Martha." Mama looked at me over the top of her glasses. "Get to your homework. This is the last slice I'm going to fix you."

I took it and lingered in the doorway. I didn't want to miss what they said about Marie Jennings. I hoped they would choose her.

"Besides," Mother went on, "if they did, maybe the Clean-Up, Paint-Up week would go over with a bang. Our town needs a little sprucing."

I couldn't quite figure out though whether Mother just wasn't interested or she knew she couldn't be anybody except plain everyday folks. Finally, I decided that was it.

They did elect Marie Jennings Woman-of-the-Year, but the way it came about, the whole town would have been awful mean and sneaky if they hadn't. It was because of what she did the night of the band contests. Even Aunt Sally had to admire her for that.

A terrible thing happened at the schoolhouse. It was the District Meet, and our school was host. Every band in the country came. Also there were groups for declamations, debates, and the like. The winners of the district would go to state, and at state the winners won college scholarships and prizes.

Although it was May, a cold spell had come. We were almost through with the contests in the big gym, waiting, mainly, for the judges to make their announcements. It was warm inside, but we kinda dreaded going out in the cold. The busses were getting ready to take the folks home. You could hear them through the walls starting up, trying to warm up their engines.

I was in the back near the hall when Mrs. Jennings walked in with one of the judges. She started to smile at me, then her eyes went past me and froze in horror.

I jerked around just in time to see a girl stretched out unconscious on the floor and two others in a dead faint! Another girl screamed.

Mrs. Jennings started running toward them. "Open the windows," she motioned to me as she passed.

I felt too dopey to nod, but I stumbled over to the window and thrust it high. The cool, fresh air came swirling around me, making me feel better. By the

time I'd opened four, my head was clear again. I looked around at the room.

Other girls were looking green and squeamish like I felt a few minutes before. Heads were drooping, students leaned back sickly in their seats. It looked like the whole crowd was getting sick. Mrs. Jennings was down front, grabbing the microphone.

"Ellen," she spoke to a girl by the door, "call the telephone operator and tell her to get all the doctors in town here at once." She looked around, then spoke again. "Joey, go outside and tell those bus drivers to cut off their motors. Martha," she called my name, and I straightened quickly, "go home and tell your mother to open my house and prepare beds for these students—and to fix what room she has, too."

As I left, she was instructing others to make ice packs out of towels from the school kitchen, making others go in pairs, walking the sick students up and down in the fresh air. As I left the door, I heard her voice say, "Wait for those with sick students to leave, then we will clear the gym. Wait in the schoolyard until you receive instructions from the mike."

Later, the doctors said that it was Marie Jennings' quiet but efficient taking over that stopped the panic, that it would have been pandemonium if it hadn't been for her. What had happened, we discovered later, was the school's circulating fans had sucked in the carbon monoxide from the school busses after they started warming up. And people couldn't say enough in praise of Marie Jennings.

And she surely had worked! She took the sick kids to her home, and she and Mother didn't go to bed all night. By morning most of them were all right; later in the day, all of them were. So, by the time the students had gone home, even those who had been suspicious of Marie Jennings loved her. When it came time to offer the Woman-of-the-Year award, no other name was mentioned.

The award dinner was held in the ballroom of our hotel. Because it was Mrs. Jennings, and I wanted to go so bad, Mother bought me a ticket. We were crowded back into a corner of the room, and I had to sit on my knees to see the head table.

I felt awfully grown-up, wearing my Sunday-best blue taffeta and suede pumps. But Marie Jennings looked stunning. She wore something all sparkly with a little hat to match; her eyes were alight, and her face was the most beautiful thing I'd ever seen in all my life. She was sitting at the head table because

she had a part on the program. No one was supposed to know who was chosen until the presentation was made, but we all knew.

Even Aunt Sally who was still a little disappointed, knew she'd just get icy stares if she said anything. We all thrilled when the chairman got up and officially presented the award to Mrs. Jennings. I sighed blissfully, thinking her ideal must be perfect, since she was so grand. Then the most unexpected thing followed!

As the clapping died away, everybody listened for her to make her acceptance speech, she held up the cup and looked out over the crowd.

"You are wonderful to want me to have this," she said quietly. "It means as much to me as an Oscar to lots of actresses—but this doesn't belong to me."

The room grew quiet in shock.

"I'm a newcomer in your town, and that tragic school incident," her voice continued, "was something anybody would love to combat—and would jump at the chance, just like I did. It's better than a starring role, because it was real life, anybody would give a lot for a chance to do what I did. I just had the opportunity.

"It's those who do the little, unsung things that never get applauded and keep on doing them, that really deserve honor. This beautiful cup," she turned

it, looking at it lovingly, "doesn't belong to me, but to one who lives quietly, doing for you everyday, never asking for recognition or reward."

The crowd stared at her in amazement, and I could feel my own arms goose-pimpling.

"This person gets up in the middle of the night," she went on quietly, "to stay with the sick; she welcomes the strangers and comforts the disturbed who come to her for help—and they pour in, I've watched them. She calms their fears, prays with them, sends them back filled with strength.

"There's a little old woman who lives at the edge of town, unable to cook, and she sends her a meal every Thursday. She does all this so quietly no one knows she does anything—if you'll grant me the privilege, I am going to give this cup to her."

Stunned, we watched her as she walked around the table. My heart was pounding like a sledge hammer as she came our way. The room was so quiet you could almost cut the stillness. She walked square-dab to our table and looked at, of all people, *my mother!*

"Myra Johnson," she said to my mother who had turned red as a beet. "Stand up and let us salute you!"

I looked at Marie Jennings, standing there, looking like an angel, and my breath caught, causing a queer feeling down deep in my tummy as I understood—Mother was the ideal she had chosen!

DISCOVERY

BY LUCILE LONG STRAYER



*Out of the attic came this photograph—
My mother, aged sixteen. Erect and slim,
In a quaint dress that tempts the easy laugh,
She stands with hand on chair, so very prim!
Sixty long years ago! The soft brown hair
Brushed tightly back in style so different
Seems strange; yet eyes are clear; the face is fair,
And the mouth sensitive and innocent.*

*I look and look. The face, sweet and unlined,
Is startlingly alive with dreams. For years,
O Mother, I have known that you are kind,
Wise, good, thoughtful of others, knowing tears,
Yet loving laughter—all that poets have sung.
But how could I know that you were once so young!*

THE FACTS OF *The Personal Factors in Religious*

CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM



Education

BY STERLING PROVOST

PRINCIPAL OF THE COPPERTON SEMINARY AT COPPERTON, UTAH

There is an old story which tells of the experience of a great artist who was engaged to paint a mural for the cathedral in an old Sicilian town. The subject was to be the life of Christ. For many years the artist labored diligently, and finally the painting was finished except for the two most important figures, the Christ Child and Judas Iscariot. He searched far and wide for models for these two figures.

One day while walking in an old part of the city, he came upon some children playing in the street. Among them was a twelve-year-old boy whose face stirred the painter's heart. It was the face of an angel—a very dirty one, perhaps, but the face he needed.

The artist took the child home with him, and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search.

One afternoon in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for a glass of wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the mark of every sin of mankind.

"Come with me," the painter said, "I will give you wine, food, and clothing." Here at last was his model for Judas! For many days and parts of many nights, the painter worked feverishly to complete his masterpiece.

As the work went on, a change came over the model. A strange tension replaced the stuporous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work saying, "My son, I'd like to help you. What troubles you so?"

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face.

"Do you not remember me? Years ago I was your model for the Christ Child!"

As one reflects upon this significant story, questions arise as to what might have produced such a radical change in this person's way of life. What deficiencies had there been in the religious and secular teaching experienced by this man as he was affiliated in his youth with his home, church, school, and associates in the community? Was the relationship in his home such that he was unable to acquire the training necessary for a satisfactory adjustment to life's problems? Did he fail to participate in church activities for one cause or another? Did he not have the opportunity to obtain adequate formal schooling? Did he keep company with somewhat questionable companions? In one or more of these learning situations someone had failed to teach him in a personal, vital way so as to make clear to him the challenge, the purpose, and the rewards for living a moral life. In this generation we rejoice at having the restored gospel to guide and inspire us as we strive to teach our youth these things in order that a similar tragedy may be averted.

Everyone is a teacher! In our daily contact with others, we exchange opinions, ideas, experiences, and problems and, as such, we are consciously or unconsciously applying the educational process to this normal routine of life—we help others to know, to do, and to get more out of living. Whoever will stop to review his educational experiences in the various learning situations—the home, the church, the school, the community—will be impressed with the instantaneous and vivid manner in which certain teachers spring into memory. We may have difficulty in recalling the subjects which they taught or the particulars of their teaching, but they continue to influence us. They are like so many silent forces leading our lives even to this day. The noted American historian, Henry Adams, said that "A teacher affects eternity; he can never tell where his influence stops." (John T. Wahlquist, *Teaching as the Direction of Activities*, 1936, p. 3.)

However, religious education has a deeper moral fiber than the mere exchange of ideas and experiences, and affords the educator (Continued on page 346)

THE PROPHET SAID SILK



Oliver Cowdery, pen in hand, listened intently to the voice coming through the curtain: "And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen."¹

The voice was that of Joseph Smith, the American Prophet. The words were his translation of part of the Book of Mormon, soon to become one of the world's most controversial books. Oliver, the Prophet's scribe, heard other startling claims about ancient American culture, such as possession of the horse and the wheel, which have since been vindicated. However, it is still a prevalent assumption that the claim of silk in America, 84 BC, is a false claim, and that it was not possibly known in America before Columbus. It is a universal assumption that China alone possessed this textile at the date cited.

The Book of Mormon was printed in 1830, when North Americans knew little about the exploits of the Spanish in Mexico, or of Aztec or Mayan ruins, or of the traditions which the natives told to the Spanish padres. Most Americans first heard of the extent of these ruins in 1841, when the father of American archaeology published two volumes of his travels in that area. This was John Lloyd Stephens. An English historian of the silk industry was equally ignorant of any history of silk in Central America at the time the Book of Mormon was published.

In 1831 there was published in England a "*Treatise on the Origin, Progressive Improvement and Present State of the Silk Manufacture*."² Almost a hundred pages of the treatise deals with the history of silk, and although it is a fact that Spain was active in that field and was in a position to initiate the industry in Mexico, had she so chosen, the volume makes no note of it, although it chronicles such efforts made in America by the English.

This omission serves to illustrate that the English-speaking peoples generally (and the Vermont-born Prophet in particular) did not know, in 1830, that there had ever been silk produced in this hemisphere in ancient times or immediately after the conquest of Mexico. The Book of Mormon boldly and confidently intrudes into a great dearth of acceptable knowledge, and with the position of divine authority institutes itself above all historical omissions and

BY MAURICE W. CONNELL

contrary opinions about a great variety of things, silk included.

The omission of mention of Mexican silk in the treatise, of course, in no way initially binds us to an assumption that silk was not there at the time of the conquest or afterwards introduced by the Spaniards. Inasmuch as early Spanish accounts mention the possession of silk by the natives, an examination of the available records is in order, so that we can see if the weight of evidence is on the side of a Spanish introduction of this commodity or on the side of prepossession by the natives.

According to popular history, the peculiar advantages of silkworm cocoons was discovered by the Chinese, who monopolized the knowledge for many centuries. Roman craving for this luxury, the story goes, far exceeded the supply they were getting from China. The origin of the fiber was a mystery to the occidental world. In the reign of Justinian, however, two Nestorian monks discovered the secret while in China. "There, amidst their pious occupations, they viewed with a curious eye the common dress of the Chinese, the manufactures of silk, and the myriads of silkworms. . . . They soon discovered that it was impractical to transplant the short-lived insect, but that in the eggs a numerous progeny might be preserved, and multiplied in a distant climate. They observed with interest the labors of the little creature, and strove to make themselves acquainted with all the manual arts employed in working up its productions into so great a variety of fabrics."³

Returning to the West the monks communicated their discovery to Justinian, who sponsored their return to China with a hollow cane in hand. Filled with silkworm eggs, it proved an acceptable gift to Justinian in 555 AD. The new-found art quickly flourished, causing less importation from China. A Chinese ambassador eventually discovered the stolen industry. "The sight of silkworms, and the establishments for manufacturing their produce, in Constantinople, were as unwelcome as unexpected; but he concealed his mortification, and, with perhaps an overstrained civility, acknowledged that the Romans were already become as expert as the Chinese in the management of the worms, and the manufacture of their silk."⁴

The treatise states that during the reign of Henry V of England "Spain, as well as Italy, had at this time made considerable progress in the production and manufacture of silk. When Ferdinand V conquered Granada, and put an end to the Moorish power in Spain, he found there numerous establishments for the production of silken fabrics, which were rivalled by others carried on in Murcia and Cordova."⁵

England tried to establish the industry in North America, particularly in Virginia, Georgia, and Carolina. "Many parts of the southern states of America appear to be as well adapted for the cultivation of mulberry trees and the rearing of silkworms as the European countries in which they are already successfully produced. It is said that the principal difficulty . . . arose out of the circumstances of the laboring population . . . who could not be made sufficiently attentive and skillful in the management of the business."⁶

These quotations from the treatise (1831) indicate that the technique of silkworm raising and silk manufacture (sericulture) had been successfully developed by the Europeans prior to the conquest of Mexico, with a strong inference that any introduction of silk into Mexico by the Spanish would be marked by the competitive impulse, which has always dominated the silk industry in Europe and Asia, and that such introduction of silk into Mexico would be implemented by the best techniques and resources available.

England's policy gives a typical example. "James was likewise anxious to introduce the silkworms into his American colonies (1622) and several times urged the Virginia company to promote the cultivation of mulberry trees and the breeding of silkworms."⁷ "In the earliest infancy of the settlement of Georgia, in the year 1732, a piece of ground belonging to government, was allotted as a nursery plantation for white mulberry trees, and the attention of some of the settlers was soon engaged in rearing silkworms."⁸

A US Government Report, 1868, states that "Our country is specially fitted for silk culture. The experiments in Georgia and South Carolina proved that the soil and climate were peculiarly suited to it."⁹ The same report also says, "Like its vegetation, silk culture in Equador can flourish the year round. The food required by the worms is only half as much as in Europe, because of the superior richness of the leaves, and the more favorable conditions of the climate. . . . No doubt considerable portions of South America are well adapted to this department of industry."¹⁰

The English Society for the Encouragement of the Arts "persevered for a series of years in offering rewards for the production of silk in Great Britain and her colonies, and discontinued this encouragement only when all hope of accomplishing what appeared so desirable an object had ceased."¹¹ The English colonists found less difficulty and more profit in growing tobacco, which James abhorred.

Many readers will recall the famous "Tulip craze." America had its parallel in the raising of mulberry trees. According to the *Scientific American*, the craze

to promote silk was just as extreme, and just as abrupt in its demise. "Silk worms were fed on the white mulberry (*Morus alba*) until 1830, when there appeared the Chinese mulberry, or *Morus multicaulis*."¹² Shortly before this the US Secretary of Agriculture had been directed to "prepare a manual on the growth and manufacture of silk. This was issued in 1828. . . . Thus it was that a speculative furor seized upon all classes of people. . . . Not only agriculturalists, but doctors of divinity, law and medicine, scholars. . . . Every one thought the glorious day was dawning when each farm would be a nursery for the young trees, and every house have its cocooneries and its silkworms yielding two or more crops of cocoons yearly. The farmers' wives and daughters, when not feeding the worms, were to reel the silk which would become as cheap as cotton."¹³

With such concentrated interest in America in silk, during the first years of the Mormon Church, the Book of Mormon's claim that silk was successfully produced in ancient America must have seemed completely ridiculous to the experts (if any took cognizance of the mention of silk in said book) especially when the crash of the modern industry seemed to indicate that it was not economically feasible here, even under modern "enlightened" conditions.

There were mulberry trees and silk in Mexico in the seventeenth century. According to Gage's testimony, "The third province of Mexico is called Michoacan . . . abounding in mulberry trees, silk, honey, wax. . . ."¹⁴

An American edition of Gage's autobiography was published in New Jersey in 1758, and was also serialized in the same year in the *New American Magazine*. Gage had been the only non-Spaniard permitted to enter New Spain (Mexico) in the seventeenth century. His account was recently published in modern English as *Thomas Gage's Travels in the New World*.¹⁵

"Beyond this town are the mountains called La Misteca, which abound with many rich and great towns, and do trade with the best silk that is in all that country."¹⁶

Observe that the trade is not with "the best silk that has been imported from Spain to this country," but that the phrasing strongly intimates that it is a native product, or at least produced in Mexico. Gage nowhere makes mention of the Spaniards importing silk or mulberry trees, nor does he observe breeding sheds for the artificial breeding of silkworms or contemporary industrial standards for reeling and fashioning the cloth. Gage occasionally mentions importation of other cloth, but never silk. Rich Spanish goods, he explains, are for the benefit of the luxury-loving *padres* and the nobles.

"Puebla . . . That which maketh it most famous

is the cloth which is made in it, and is sent far and near, and judged now to be as good as the cloth of Segovia, which is the best that is made in Spain, but now is not so much esteemed of nor sent so much from Spain by reason of the fine cloth which is made in this city of Puebla de los Angeles."¹⁷

The phrase "judged now to be as good as the cloth of Segovia" may indicate some Spanish industry in Mexico. Segovia was a leading textile center in Spain, but the author has found no mention of silk industry there. Spaniards in Mexico, whenever possible, avoided the heavy expense of importing goods. *The New World Guide to the Latin American Republics* (1943) notes a town in the present state of Puebla which produces shawls made of silk,¹⁸ but an inquiry to the Mexican Department of Agriculture has remained unanswered, so the origin of the silk used is for the moment unknown to the author. Silk certainly is not prominent in Mexico today. The only point the author wishes to draw here is that the Spaniards made no unnecessary importations in Gage's day because of the expense, and that silk was so readily obtained from native sources as to make importation impractical.

Gage reported that in one particular area the Spanish merchants indeed obtain wares from Spain, such as were not obtainable from the natives, "wares from Spain, such as wines, linen cloth, figs, raisins, olives, and iron, though in these commodities they dare not venture too much as they are such as loath to open their purses to more than what may suffice nature. So that the Spanish commodities are chiefly brought for the friars who are the best and joviallest blades of that country."¹⁹ Linen cloth was imported, but not silk, which one source praises as ideally rich.

Gage noted the clothing of the slaves of the Spanish nobles, and silk was common to them. "The gentlemen have their train of blackamoor slaves, some a dozen, some half a dozen, waiting on them, in brave and gallant liveries, heavy with gold and silver lace, with silk stockings on their black legs, and roses on their feet, and swords by their sides."²⁰

The attire of the blackamoors and mulattos, *other than the personal slaves of the rich Spanish nobles*, is an important matter to consider, for it is extremely unlikely that the Spaniards would import silk for their benefit. They had other and cheaper articles to barter for the wealth of Mexico, and less costly means of depriving the natives and vulgar people of their valuables. They had no need to import expensive commodities for the satisfaction of the Mexicans, the blackamoors, and the mulatto segment of society.

In describing a market place where silk was sold, Gage had another opportunity to drop a comment about its importation, but (Continued on page 338)



The Church's Program For The **SIGHTLESS**

Did you know that every month more than six hundred visually handicapped readers receive the Church Braille magazine free of charge? That more than a thousand receive a "Talking Book" magazine on phonograph records every three months? That various LDS books including the standard works are available in Braille? Or that a special class for blind children of pre-school age is conducted at the Primary Children's Hospital in Salt Lake City? All these activities are part of the work of the Society for the Aid of the Sightless, a Church organization headed by Joseph L. Wirthlin, former Presiding Bishop.

The Society for the Aid of the Sightless was organized in 1904 under the direction of President Joseph F. Smith at a special meeting called for the purpose.

After some informal discussion, a motion was made by Elder James E. Talmage and seconded by Elder George Albert Smith that a society be incorporated "to publish literature for the blind, to aid in their education, to endeavor to improve their condition, become interested in all that pertains to the welfare of them, and to co-operate with others as opportunity offers to work for these ends through education and legislation." A board of trustees was organized to direct the society's work as follows: James E. Talmage, president, George Albert Smith, vice-president, George M. Cannon, treasurer, and Sarah Whalen, secretary, with Edward H. Anderson, Nephi L. Morris, and Thomas Hull as members.

James E. Talmage served as president of the society

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until his death in 1933 when he was succeeded by George Albert Smith. Elder Joseph L. Wirthlin has been serving as the third president of the society since President Smith's death in 1951. The society is directed by a board of trustees which meets periodically to consider the problems of the blind and how best to meet them.

One of the earliest tasks of the society was the publication of Church literature in Braille; this project was taken over by Elder Albert M. Talmage. In March 1913, he inaugurated a monthly Braille periodical, *The Messenger to the Sightless* which made LDS religious literature available to many blind readers. Elder Talmage continued to edit and print the magazine until his retirement in 1953. He was succeeded by Elder Jesse Anderson. In paying tribute to Elder Talmage's work and to the early beginning of the *Messenger*, Elder Anderson wrote: "This puts our Church in the vanguard of religious organizations who disseminate religious literature to the blind throughout the world."

When Jesse Anderson took over in September 1953, it was decided to expand greatly the scope and the size of the publication and the new magazine was re-named *The New Messenger* which continues to be published every month in Braille. In his first editorial, Elder Anderson wrote that it was his purpose to present through the magazine "entertainment, enlightenment, and a better understanding of the gospel of Jesus Christ." The magazine contains features selected from *The Improvement Era* and from other Church publications, as well as original articles submitted by its own readers. Furthermore, in conjunction with *The New Messenger*, the Church publishes every year the Melchizedek Priesthood lessons, ward teachers, and Relief Society visiting teachers' messages, Relief Society theology lessons, lesson material for the Gospel Doctrine Class in Sunday School, and words and music for the practice hymns for the year.

An outstanding step forward in the Church's program for the blind was taken in April, 1958, with the introduction of *The New Messenger Talking Book Magazine*. Each issue of this unusual periodical consists of two LP records. This magazine, issued quarterly, is narrated by Rex Wallgren, a KCPX (Salt Lake City) announcer. In addition to the articles read by Elder Wallgren, the magazine presents recorded talks by President David O. McKay and other General Authorities, including a number of sermonettes

by Richard L. Evans. The magazine also features music by the Tabernacle Choir and Organ. Some of the most interesting features have been personal interviews with such people as Richard L. Evans, Milton R. Hunter, Alexander Schreiner, and Sister Jessie Evans Smith. Other interviews have discussed the Church missionary system, Temple Square, Welfare Square, and the Joseph Smith home near Palmyra. These Talking Book magazines can be played on any 33 $\frac{1}{3}$ rpm record player or on the Talking Book machines provided free of charge by the US Government to the blind.

Elder Jesse Anderson, who edits the magazine, is a person of varied interests and background. His musical talent includes the ability to play the piano, saxophone, and trumpet. Elder Anderson has served in several responsible positions. He has been a member of the legislature of both Idaho and Utah, and in 1958 was elected to the executive committee of the National Federation of the Blind. He has also been active in Lions' Club programs for the blind and sight conservation. Elder Anderson's church assignments other than editing *The New Messenger* have included serving as the stake special interest leader in the MIA and as instructor in his seventies' group.

Elder Anderson reports that he and his wife, Edna, "work as a team when it comes to ferreting out material for both editions of the *New Messenger*. She reads to me from the various Church magazines as they are received, and I choose the articles and other features which I feel will be most interesting and helpful to our readers." In the case of the Braille magazine, Sister Anderson reads the articles into a recorder; Jesse then edits and condenses them and prepares the manuscript for the magazine. The Talking Book magazine is prepared on tapes in the studios of Recording Arts in Salt Lake City. Both the Braille magazine and the Talking Book records are produced at the American Printing House for the Blind in Louisville, Kentucky, and sent from there directly to the readers by mail. These magazines are sent free of charge to any interested blind person. Anyone, whether a member of the Church or not, who desires to receive the magazines, should send his name and address to The Society for the Aid of the Sightless, 47 East South Temple Street, Salt Lake City 11, Utah.

Although most of the readers live in the United States and Canada, the circulation list is truly worldwide. A recent survey by the Presiding Bishop's Office

revealed readers in Africa, Australia, Brazil, Ceylon, China, Egypt, England, France, Germany, Holland, India, Indonesia, Iraq, Ireland, Israel, Italy, Japan, Korea, Mexico, New Zealand, Norway, the Philippines, Samoa, Sweden, Pakistan, and Taiwan. Elder Anderson reports that the magazines are missionaries; a convert who joined the Church as a result of reading them stated that he was thrilled to find the truth.

The society broadened the scope of its Braille work with the publication of the Book of Mormon in seven Braille volumes in 1936. Since that time Doctrine and Covenants, Pearl of Great Price and other Church books in Braille have followed. These are sent free to all libraries requesting them. In 1957 the Book of Mormon was also issued on Talking Book records. These books are all made available without charge to libraries circulating books for the blind. They may be borrowed from these libraries at no cost upon request by the blind reader, and are carried to and from his home by the US mail. Any library desiring to add church books for the blind to its collection should contact the Society for the Aid of the Sightless.

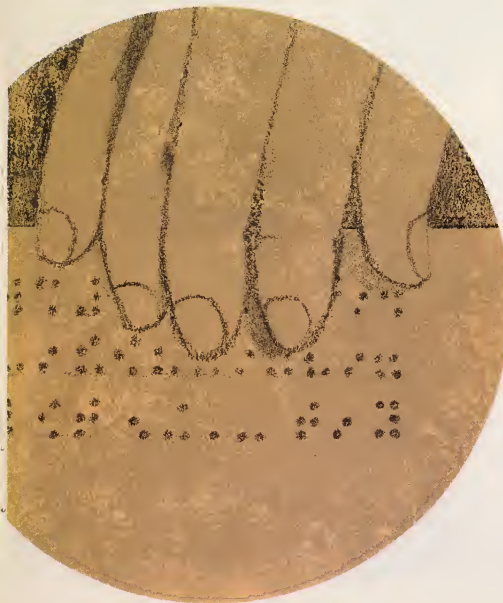
These same books are also available at or below cost to those who wish to purchase them for their own libraries. The following is a list of available titles and prices: Book of Mormon, \$19.60; Doctrine and Covenants, \$10.80; Pearl of Great Price, \$5.85; *Articles of Faith* by Talmage, \$10.00; *The Kingdom of God Restored* by Carter E. Grant, \$15.00; *Hymnbook* (33 hymns, words and music), \$1.35; *Hymnbook* (222 hymns with words only), \$5; *An Introduction to the Gospel* by Lowell Bennion (no charge); Articles of Faith cards (no charge).

At the beginning of 1962 the Melchizedek Priesthood lessons, *Teachings of the Book of Mormon*, by William E. Berrett, were published in four Braille volumes. At the same time, *The Good Life*, by Dr. Harvey Fletcher, the Gospel Doctrine Sunday School lesson for the year, appeared in recorded form on three long-playing discs. The Relief Society lessons for 1961 are also on long-playing discs. These lesson guides are available free of charge to any interested blind person upon request. These should be ordered from the Society for the Aid of the Sightless.

One of the most interesting phases of the society's work has been pioneered by Sister Irene Jones. In the fall of 1936 she was appointed by the Church to serve as a Home Teacher to visit blind men and women and teach them to read Braille, using the Book of Mormon as an inspirational force.

Brother Wirthlin recognized the great need for pre-school training for blind children; so in 1955 a special nursery class was begun at the Primary Children's Hospital, and Sister Jones was asked to supervise the project. Blind children of any faith are admitted to the class free of charge. Sister Jones, who has been blind since the age of four, and thus has a sympathetic appreciation for the children's problems, directs the activities of the class. These activities are similar to those that would be found in any nursery class—group games, singing, etc. Sister Jones explained that an important part of the training is helping the children develop self-confidence and preparing for their later schooling. Association with other children is an important factor in achieving this goal.

Brother Wirthlin is especially anxious that all blind members of the Church know what is available to them through the program of the Church. If you know of any blind person who is not acquainted with this information, pass it on to him so that he can avail himself of the magazines, etc. if he desires.



1962 CHURCH BASKET

BY MONITOR NOYES
DESERET NEWS STAFF WRITER





BALL...

The scoring is over; the shouting has died down; but the memories of the first combined All-Church Basketball Tournament will live in the lives of the sixty-four teams for many a year. Two teams will especially remember the week-long tournament at Church headquarters February 26-March 2—Ogden Twelfth, Mt. Ogden Stake, defeated USU Second Ward, 64-62 in the senior championship game. Centerville Third, Davis Stake, took the junior title by outscoring West Arcadia, Pasadena Stake, 48-42. Both of the final games were close throughout the four periods, with the scores seesawing back and forth many times.

Both 1962 All-Church champions are repeating teams, having won the 1961 titles. This is the first time a team in the junior division has repeated, and the second time such a feat has been accomplished two years in succession by a senior team. Back in 1936 the Ogden Eighth Ward was the first to win two years in a row.

The 1,000 or more tournament players came from a wider scope of the Church than ever before. Teams represented Utah, Idaho, California, Arizona, Colorado, Ohio, Washington, Montana, Nevada, Washington, DC, Canada, Mexico, Texas, Florida, and Missouri.

They were the cream of the crop which started final maturation last fall. It was then through the 3,700 wards and branches they began in earnest to eye the All-Church tournament and titles. The 38,000 or more participants had unconsciously begun their journey to the tournament prior to the league play on stake basis last September. In the Church, with thirty-nine years of basketball experience, young men begin sharpening their shooting eye, developing wind and stamina earlier in life that they may be in at least a partial readiness for the advent of M Men basketball in their lives when they enter Mutual.

However, rich, poor, tall, and short, the husky and lean, newcomers and veterans, all pit their abilities one against another in the Church league. Of more importance than winning is the fact that each player has equal opportunity to participate in development and growth, not only from the sport side but also in building his testimony through spiritualized basketball. This is considered by many as another great help toward preparing young men for greater spiritual opportunities within the Church.

Four gyms were utilized for the great Church tournament with the finals played on Friday evening in the University of Utah Fieldhouse before a large crowd.

Third place in the senior division went to Olympia Second Ward, Puget Sound Stake; fourth place, Mar Vista, Santa Monica Stake; fifth, Fairmont, Granite Stake; sixth, North Hollywood, Burbank Stake.

Third place in the junior division went to Bonneville, Bonneville Stake; fourth, Logan Eighth, Mt. Logan Stake; fifth, American Fork Ninth, Alpine Stake; sixth, Salt Lake Twenty-eighth, Riverside Stake.

Coveted sportsmanship trophies were presented to Blanding Third, San Juan [Utah] Stake, in the senior; and Rialto, San Bernardino [California] Stake in the junior.

Most valuable player awards (gold watches) were given by the *Deseret News-Salt Lake Telegram* to Doyle Boss, Centerville Third of the juniors, and Mike Sivulich, Ogden Twelfth, of the seniors.

Picked by the tournament committee to form all-stars were seniors—Dick Rawlings, Mike Sweet, USU Second; Sherrel Berrett, Ft. Wood, St. Louis Stake; Jerry Minson, Mar Vista;



Floyd Millet (far right), YMMIA athletic committee chairman presents trophies to players named to senior division all-star team. Final play was held in U of U field-house.

YMMIA general board member Malcolm Le-Seuer presents junior division all-stars trophies for tournament play. Tourney teams came from fourteen states and District of Columbia.

Team members of the junior championship squad. Centerville Third, Davis (Utah) Stake, cluster around Morris Hansen of the YMMIA general board who presented team with winning trophy.

For the second consecutive year championship trophy for senior division play was presented to Ogden Twelfth, Mt. Ogden (Utah) Stake. Lester Hewlett makes award.

Coveted sportsman-ship trophies went to Blanding Third, San Juan (Utah) Stake, senior division, and Rialto, San Bernardino (Calif.) Stake, junior division. Supt. Carl Buehner made junior award.

Ted Smith, Mike Sivulich, Ogden Twelfth; Jim Rhead, Ted Jordain, Olympia Second; Al Heimel, North Hollywood; Jim Rousey, Fairmont.

Juniors—Lyle and Doyle Boss, Centerville Third; Steve Hunter, American Fork Ninth; Al Schmuhl, American Fork Tenth, Alpine Stake; John Yeates, Salt Lake Twenty-eighth; Denny Cusick, W. Arcadia; Forrest Fannesbeck, Logan Eighth; Steve Christensen, West Arcadia; Ted Mason, Prescott; Gil Sanders, Bonneville.

Especially noted was the great support given the teams by their respective ward members. Miami Stake

chartered a plane to fly its two entrants, Ft. Lauderdale of the junior division and Ft. Pierce in the senior. Misfortune brought about mainly through adverse weather conditions experienced throughout most of the country during the week forced the plane down at Albuquerque, New Mexico. When the plane was finally able to resume its flight, it developed engine trouble and was forced to return for repairs. During the interim players hopped to the tournament headquarters via commercial flights. Both teams, however, lost to their opening foes, Ft. Pierce fifty-six to West Jordan eighty-five, and Ft. Lauderdale forty-nine to



Valley View Second sixty-five.


Local and nearby teams brought large groups of ward fans to lend voice support to their victory encouragement. Cheerleaders were not only some of the older senior and junior high school girls but also some pretty attractive youngsters, several of them only three or four years of age.

Bishoprics, stake presidencies, high councilmen, athletic directors, and women all brought encouragement to their respective ward teams or division representatives as the greatest of all Church sporting events progressed through the week.

Encouragement and backing for all teams was evident by the presence of General Authorities, President Henry D. Moyle of the First Presidency, plus many of the MIA general board members, both YMMIA and YWMIA.

An interesting feature on the championship junior game was the fact that West Arcadia held a telephone line open to its meetinghouse in California. There in the hall over the loud speaker system the play-by-play broadcast was being given the members who could not attend the tournament. For the final game a plane plus several (Continued on page 360)





THE JOYS OF BEING A MOTHER

I had to laugh the other day when Sister Despain called me. I had been busy in another part of the house for an hour or so, and as I walked through the house to where the phone is, I passed the bathroom. . . .

My nice, neat bathroom was plastered—floor, tub, basin, cupboard top and sides—everywhere, with wet, soggy, soapy newspaper. Joanne and her little friend had been blowing bubbles through rolled up sheets of paper. They had dumped cups of soap powder into the basin of water and were blowing bubbles with it, dripping soapy water all over and tossing the used papers when they became too limp to use.

With an exasperated gasp I went on out into the kitchen to find my newly waxed floor all littered and marked up with crayon shavings—the kind you get when you run crayons through a pencil sharpener!

Just before the phone rang, Janet and Donna had both let out a yell as someone knocked a vase to the floor, shattering the glass.

Well, I *answered* the phone, while mentally cleaning up the mess, and Sister Despain asked me to give a talk on the "Joys of Being a Mother."

The joys of being a mother?

Seriously, there are many, and when we stop and move out away a little from the tediousness involved in rearing children and keeping a home, it is not hard to realize that the joys far outweigh all the rest.

The first real joy, of course, comes when we realize that we are going to be a mother. This happens not just the first time, but each succeeding time, even if you have a dozen. The anticipation of motherhood holds happiness that is unlike any other—the knowledge that the love which you and your husband hold for each other is going to bear fruit, that you have within you the ability to create a body for a spirit child of God—what a blessing you have been given.

Then there is the thrill you feel when you know that your time is come. The waiting is over—you will at last hold your baby in your arms! There is an almost unbelievable exultation and peace surrounding you after the birth of your child.

I have heard it said that a baby is a padlock on the chain of love, the magic spell by which God transforms a house into a home.

He is that which makes home happier, love stronger, patience greater, hands busier, nights longer, days shorter, purses lighter, clothes shabbier, the past forgotten, and the *future brighter*.

The joys of being a mother?

First, I would consider the joy of being married to a "father," of seeing how the little ones can wrap him around their little fingers, of his strength with them, of the priesthood which he holds.

There is contentment in nursing one's children through their illnesses. What a satisfaction it is to be able to help them and comfort them and to know that they look to you for this help and comfort.

There is the delight in taking your shining-faced children to Sunday School and in seeing the eagerness with which they receive the teachings of Jesus and in hearing their sweet, clear voices singing the lovely little hymns or of seeing our children kneeling in prayer.

BY LARUE M. SUDBURY

There is so much appeal in the sight of a freshly bathed baby all wrapped up in a towel, in the smoothness of his beautiful little body, and the fresh smell of him.

In the squeals of delight of children playing outside your window . . . in the giggles of your nine-year-old girl as she whispers secrets to her friend. . . .

In the look of pride on your two-year-old's face as she hands you a short-stemmed bouquet of dandelions which she has carefully picked. . . .

And oh! the cherubic sweetness on the face of your mischief-making three-year-old when you go quietly into his room to see that he is covered as he sleeps, how that sight tugs at your heart.

There is the unspeakable pleasure it gives you when you catch a glimpse of your eldest son's profile silhouetted against a window in the chapel, and you see how much he looks like his father.

And the enjoyment you get from watching each of your children develop as individuals—as different as night and day.

The thrill of seeing your daughter turn almost overnight from a flighty little girl to a lovely, serene, self-confident young woman . . . of seeing how gently she handles a baby and young children, and you realize she'll make some nice man a wonderful wife some day.

The pleasure you feel when your six-year-old eagerly reads to you from his first reader. And the amaze-

ment you feel at how fast he has learned.

There is no glow of pleasure and pride quite like that which you feel when your child keeps at a difficult task and sees it through, when he takes a job and is dependable about doing it. To see the development of good, strong characters in your children is enough to gladden any heart. The peace of mind you can possess when you know you can trust your children to do the right thing at all times! To see that your daughter is as sweet and pure as a newly opened flower, having all the virtues that a child of God should, and that your sons, soon to be men, are growing up to be truly worthy bearers of the priesthood of God!

And although we have not yet had the experience of sending a son or daughter off on a mission or of seeing them go into the temple of God to be married, I can well imagine the joys to be felt here.

It has been said, and often in jest to dismayed mothers of small children, "Relax and enjoy yourself, these are the happiest years of your life!"

I pray that we will have all the joy there is to be had in the raising of our children, that we will rise above the humdrum and the petty trials and make it the uplifting, joyous experience it was meant to be—all the time.

In motherhood and fatherhood, we find the closest thing to Godhood, which is indeed what we are all striving to attain.

NOW LISTEN, BUILDER

BY LILITH LORRAINE

*Now listen, builder, when you raise my house
On these bare rocks that only I would own,
Build it of granite that no wild carouse
Of Thor can shift one beam or shake one stone;
That I may feel security at last
As one whose wars are won, whose storms have passed.*

*Let there be spacious rooms with flagstone floors,
And tall, wide arches where the winds run wild.
Let there be smooth stone tables, massive doors,
And my great couch with velvet cushions piled.
And let there be a fireplace tall as you,
Where one great log can burn the whole night through.*

*Let there be bookshelves, deep and Bible-wide,
Let there be room for Shakespeare and Thoreau,
And niches where the minor poets may hide
Ephemeral dreams that perished long ago.
And while I read let no sound reach my soul
Except the ocean's immemorial roll.*

*Place me a bear-rug where my cat may lie
With my Great Dane beside a heart-warm hearth.
Let everything be giant-size, for I
Have lived too long with littleness on earth.
And frame a window opening to the sea,
Where I may gaze upon eternity.*

A MANUAL OF YOUNG MANNERS



ERA OF
YOUTH

May 1962

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FOREWORD: MIND YOUR MANNERS

It's the girl or boy who is calm when the punch is spilled, who doesn't stammer during introductions, who has confidence and poise (or acts like it!), who is the most fun to be with. Everybody enjoys the comfortable, secure, easy feeling which surrounds the teen equipped with social know-how.

The rules, the regulations, the whys and wherefores of etiquette can be troublesome, tiresome, confusing, and frustrating all at the same time if you let them. Or they can be the buffer between you and the world. But whatever your attitude about rules as such, good manners do matter. They're the very thing about our way of life which marks us as a civilized people;

which determines how effective we'll be in our relationships with others at home, at school, at church, at work, and even at play. So, when all is said and done, it's foolish to toss aside the matter of manners simply because the details seem too involved. Remember that behind every rule is the basic philosophy of treating other people exactly as you'd like to be treated yourself. Keep this ancient success secret always in mind, and then bone up on the rules themselves. You'll be glad you did.

And to help you be the nicest teen in your town we devote this Manual of Young Manners to you. . . .

The Editors

CHAPTER 1

ON MANNERS



Scattered through the large congregation listening to the sermon were many young people. Two earnest young men had just reverently concluded their sacred service at the Sacrament table, and a dozen boys had taken their seats after having carried the emblems of Christ's sacrifice to those in attendance. Testimonies of devotion and appreciation had been borne by two youthful speakers. All through the chapel there was intense quiet, and a spirit of reverence and worshipfulness.

All through the chapel except in one section, that is. Back in a corner a group of young people were paying attention only periodically and in between were whispering and leaning, looking at a book, writing on a paper and folding and passing it. The resulting disturbance, not severe enough to be offensive under other circumstances, reached every corner of the chapel. There were annoyed and accusing glances. For many, the spirit of worship was seriously impaired.

The fourth member of the group was a stalwart young man who sat quietly, reverently, trying to concentrate on what was being said. It was obvious that he was embarrassed by the thoughtlessness of the others who were not enjoying the wonderful spiritual experience they went to receive and might have had. Their disrespectfulness to others and their irreverence before God were unmannerly and ungracious.

Good manners do not mean courtli-

IN CHURCH . . .

ness or exaggerated acts of deference. Manners are a manifestation of good sense and good breeding and consideration for others. They are the "shadows of virtues. . ." They are an outward expression of what we believe to be important, of our values. They reflect our attitude toward others; they show how we really feel.

"A gentleman's manners do not camouflage his character, but reflect it."

There are so many opportunities to show by our conduct how we feel about our Heavenly Father.

In participating in the Lord's Supper,
in prayer, in service to his children,
in teaching, in worshipping,
we express our feelings for him.

When we are reverent and respectful during some sacred appointment we are being mannerly in the best possible sense, and showing our love for him in a way that is pleasing and acceptable to our Father in heaven. *by Marion D. Hanks*

"Manners are the shadows of virtues . . ."—Smith



Suitable behavior for sacred places includes:

- lowering your voice, slowing your pace, stepping lightly
- boys removing head covering
- girls guarding against clicking high heels
- dressing modestly, conservatively, inconspicuously
- grooming carefully so that the breath is sweet and hands immaculately clean
- smiling pleasantly, greeting members warmly
- no boistrousness
- no eating or chewing gum
- no combing of hair
- no clipping, cleaning, filing of nails
- no repair of make-up, appraisal of dental work
- no noisy or distracting actions
- no knitting or rustling of papers

- no cluttering
- no giggling and giggling
- rather sitting quietly, attentively, worshipfully
- closing your eyes and bowing your head during all prayers
- joining in an audible "Amen."

Suitable salutations for:

- Bishop . . . always Bishop So and So
- Counselor . . . Brother So and So
- Stake Presidency . . . President So and So
- YMMIA and Sunday School Superintendency . . . Superintendent So and So
- General Authority . . . Elder So and So or Brother So and So

Women in positions of leadership are referred to as Sister So and So.

CHAP- TER 2

ON MEETING PEOPLE

What's in a name? Did you ever call Sister Green "Sister Brown"? What about that last fireside at your home . . . wasn't your face a little pinker-than-usual when you couldn't tell your mom the names of all the fellows and girls even though you had met them before? What about the time you had to say "Hey, you" to get someone's attention? Has anyone ever called you by name with a friendly greeting only to have it followed by a weak "Hello" because you couldn't recall the name?

Next time you are introduced to someone, respond by repeating his or her name. Say it over in your mind several times for luck. Then introduce your new acquaintance to another friend. This gives you another chance to use the name and commit it to memory.

While being introduced, don't worry about your tie being straight, hair combed, or skirt pressed. Forget yourself—concentrate on the other person.

Learn the names of older people in your ward or branch. Go out of your way to speak to them.

They can be friends, too, you know. Seek out the new convert, the new neighbor. They'll appreciate it—and so will you.

Introductions themselves are one of the most commonly used points of etiquette. They are often awkward and a constant test of your composure.

Who to whom? How to do it smoothly, correctly?

Remember to mention first the name of the person you wish to honor. Interpreted, this means the woman's name before the man's; the older woman's before the younger's; the guest of honor's name before all other guests.

When being introduced, you respond by repeating the person's name to whom you are being introduced, such as, "How do you do, Linda." Meanwhile, try to file the name in a new crink in your brain to take out on a future meeting.

Don't say you can't remember names . . . no one ever did until he really tried. You can do almost anything you want to. So get busy! Make your introductions, your "name calling" the best in town.

by Carmen Boyden



CHAPTER 3

ON PLEASING ADULTS

Hey, you, with your elbows on the table, your chin cupped in your hands, and that faraway look in your eyes . . . can you see into the future—the man or woman you want to be, successful, poised, loved, and admired?

It all seems to be pretty tied up to your “public relations.” And you’ll find as time passes and your circle of friends increases that more and more adults are within that circle.

What is the best way to get along with them and be accepted by them?

Good manners, the kind based on a genuine desire to be kind, thoughtful, and considerate is the answer.

My mother taught me a “memory gem” when I was a little girl; it’s been a great help to me—“Politeness is to do and say, the kindest things in the kindest way.”

Watch your manners!

Watch—never say or do anything that is annoying, upsetting, or embarrassing to anyone, like loud talking, pushing, interrupting, and showing off.

Watch—the little thoughtful things like saying, “please” and “thank you,” offering your seat to an older person, standing when a lady comes into the room, standing aside to let an older person pass, and listening respectfully while an older person speaks—even if you are a little bored.

Watch—President McKay, President Moyle, President Brown, and other leaders of the Church. They set you a wonderful example of the kindness and thoughtfulness that is truly the basis of social grace.

You do not arrive a poised, self-confident, admired, and well-mannered person overnight. You are building such a person day by day, in everything you think and do and say.

by Helen K. Richards

CHAPTER 4 ON PUBLIC PERFORMANCE

Most young people long to appear to be sophisticated and to be older than they are. There is nothing that emphasizes youth and immaturity quite so much as bad manners—especially in public places.

Not so long ago, my husband and I were asked to stand in a receiving line at a high school dance. We thought it might be fun to go to a high school dance again. It was. It was also a revelation in manners.

Some of the students came down the line chewing gum, and as they were introduced to us they said “Hi.” Some of the girls had even kicked off their shoes and were in stocking feet. These were the immature ones.

The ones who really knew their way around and could mingle in any crowd said politely, “How do you do?” extending a hand in greeting.

Another time, I attended a Symphony Youth

Concert in Constitution Hall. David Brown, a seventeen-year-old Salt Lake City boy was the soloist. We Utahns were proud of him, and also of the conduct of the youthful audience—no rattling of programs, no whispering during the performance, no shuffling around in seats, not even any late comers. They listened with rapt attention to each number but were quick with thunderous applause at the conclusion of each.

I couldn’t decide whether I was more proud of David or of the audience.

Good manners are nothing more than consideration and thoughtfulness for others. It is thoughtful to attend a theater or a symphony concert on time, to avoid rattling of programs, whispering, shuffling around in seats. It annoys others to eat popcorn or candy or to chew gum.

Why, when young people generally like to appear sophisticated, do they so often end up being the opposite?

by Frances G. Bennett

CHAPTER 5

ON MANNERLINESS



Manners are important but mannerliness is more so.

People count more than the rules. The surest test of a mannerly person comes in the small daily occurrences that are governed not by what it says in the rule book, but by what it says in the heart. What is the kindest, most considerate thing to do? Usually there isn't even time to ask oneself the question. The action must be spontaneous.

It's wise, then, to learn the rules and to use them when called for. But boning up on basic Golden Rule techniques will earn you more than a penny for your thoughtfulness. You'll earn the appreciation and friendship of those with whom you mingle.



A mannerly person is careful. Borrowing is hazardous business at best, but if you must do so, return the item promptly and in good condition. It's special to tuck in a humorous card, a candy bar, or a brand new eraser, etc.

Driving has a unique responsibility attached to it. Naturally a mannerly person (or any one with any sense) wouldn't run risks with others in the car. Neither would he/she be rude or impatient; thoughtless with the horn; unconscious of drafts; inconsiderate of radio use.

Wet weather requires its own cautions. If you are a guest and your coat is wet, turn it inside out before placing it someplace where it won't cause soil or damage (perhaps over the arm of a chair). Leave your boots outside unless asked to bring them in. If you didn't wear any, take time to clean your shoes carefully or you'll be embarrassed, indeed, when the dampness and dirt come off YOUR shoes onto the floor or carpet.

When using other's equipment (swimming pool, water skis, games, furniture, boats, records and player etc.) be extra careful. Treat it better than you would your own. If you spoil or break something you are obligated to pay for it. If the owner sincerely refuses your offer, then see to it that you send a lovely gift to the home.



A mannerly person is a sympathetic one. If a member of your friend's family dies or is seriously ill, you'll want to express concern and friendship. A note, a small gift, or a food specialty from your house is a warm way of keeping touch.

When you are selected to play the role of listening post (a twosome has broken up; a misunderstanding among friends; trouble at home) play it well. Keep the confidence. If there is truly something you can do to help, do so as cleverly as you can.



A mannerly person is helpful. When big sister has a date on her night to do dishes, you volunteer to take over. Bread cast upon the water . . . you know! The teen who is quick to pick up, clean up, and put away after a party or program, is a favorite in any circle—church, school, or home.

Anyone who pitches in to put up or put down chairs, tables, decorations, banners, posters, scenery or whatever without having to be told or without expecting a medal or something in return is one of the choice folk of the earth. When it's your turn to be chairman of something you'll understand why.



A mannerly person gives credit where credit is due. You'll want to send a congratulatory card or note when your friend earns his Duty to God or Eagle Scout award; her Golden Gleaner or is elected Prom queen; wins a scholarship or rates raves for a recital.

A prompt thank-you letter is appreciated all the more by your week-end host or hostess when you fill it full of memories of the time spent there. Refer to the good food, the view, the comfy bed, the good spirit in the home, the thrill of seeing a certain historic sight, or the fun of the special picnic in your honor.

When a Seminary class or an MIA gathering has been particularly memorable let the teacher or leader know about it. Thanks is about their only pay. Take time out to express appreciation to the special speaker. Surprise someone who has helped you with your homework, knitting, auto mechanics, water skiing, or personal problems with a single flower, a mug full of sharpened pencils, a batch of cookies, a basket of popped corn, or a turn at tottending or lawn cutting.

By Elaine Cannon

CHAPTER 6

ON MAN- NERS FOR MISSION- ARIES



Missionaries, to devote full power to the Lord's work, expedite the care of your clothes and apartment. To keep your apartment fit for the Spirit of God to dwell therein (and to pass a visit from the S E) :

*Make your bed as soon as you jump out of it at 6:00 am.
Put books and personal articles away in their places.
Wash dishes immediately after each meal.
Leave the bathroom tidy and sparkling after each use.
Hang up clothes as they are taken off.
Thoroughly clean premises each week.*

Put your LOVE into ACTION. Should President and Sister McKay enter the room, you'd leap to your feet eagerly showing every consideration to convey your respect and love. It is your challenge to extend to every person you meet this warm glow of being respected and loved. Show that you care enough to be your very best:

*Be very reverent in chapels.
Enter each home respectfully—leave a blessing there.
Use fine table manners whether it's a companionable twosome or family meal or branch dinner.
Speak distinctly, enthusiastically, graciously on the phone or face to face.
Show an interest in children and youth that brings out the very best in them.
Put others first—getting into cars, entering buildings, passing food.*

"The thing that first attracted me to the Church was the clean happy look of the elders (or LM's)!" is a tribute frequently expressed by new converts.
This cleanliness begins with:

*daily shower or bath
weekly shampoo and becomingly groomed hair
sparkling brushed teeth
clean nails and hands
clean, pressed clothes
shoes that are well-shined and cared for.*

Eating simple, nutritious meals—going to bed early and getting up early—working harder than you ever have worked in your life also help to produce that missionary glow. Your eyes shine and look directly into the eyes of the world. Your smile radiates joy and love and appears frequently. You carry yourself erectly—joyful to be engaged in the most joyful work in the world. Being on very good terms with God helps you to be on very good terms with your fellow men. People will know that you have prayed first. They will appreciate that:

*You have a buoyancy of spirit that keeps high not only your spirit but the spirit of others around you.
You extend love and express it by planning and working with and helping your companion, co-operating with members, teaching investigators.*

You look for and rejoice in the good qualities in people.

You speak wisely by passing your thoughts through this test before they are spoken—

Is it kind?

Is it true?

Is it necessary?

You work as part of a team, minimizing self-glory. You live by the handbook—follow instructions—do all that is asked of you—and much more because you want to use all your particular talents—all your power in this great work you love.

by Marie M. Weilenmann



CH. 7: ON MANNERS FOR BOYS

Young men sometimes assume that “manners” is a name given to a set of victorian customs that have long since gone out of vogue. It is worth noting that your manners have a direct bearing on your success today as in any age of time. For a young man seeking to make a mark in the world, it is especially important to know how to get along with people well and how to behave properly in social situations.

It is not justifiable to say, “I am the way I am, and there is no use trying to change me.” You are exactly what your manners show you to be, but you are not just what nature made you in the beginning. You are what circumstance, environment, and your own application (or lack of it) of good rules of conduct have made you.

Not many young men would knowingly flaunt the accepted rules of gentlemanly conduct, if they understood the importance of good eti-

quette. But in this case, as in many others, ignorance of the law is no excuse. It behooves the boy to find out what is nice and correct to do at all times so that he won't unknowingly overlook some of the smaller but equally important actions that should be observed.

Your Voice

You were given a voice to communicate ideas and thoughts to others. You may not make all of your words tremendously important, but you can watch the language you use, improve your voice, and vow never to say anything to bring injury to anyone. Loud talk on buses or in public places only brings embarrassment to your companions and draws unfavorable attention your way. Swearing shows a lack of self-control and a poor vocabulary! It is extremely bad taste to do so in the presence of a girl, for it indicates you have little respect for her.

Your Hands

Scrupulously clean hands and nails are the mark of an intelligent person. This must never be ignored. Sometimes work makes it difficult to keep them clean, but it can be done. Clipping your nails with that fancy clipper may be a relief to boredom during church or class, but it is annoying to others. Save nail cleaning and paring for the privacy of your own room.

A boy shakes hands with other boys when being introduced. He offers his hand immediately. He does not shake hands with a girl unless she should put her hand out to do so, then he should take it. A boy shouldn't offer his hand first to an older man, either.

Your Hat

Hats off in elevators is the rule only in hotels or when the elevator isn't crowded and there are ladies present. A hotel elevator is con-

sidered as a room. Any place else the elevator is considered to be part of the hallway, and it isn't necessary to remove your hat. Remember to uncover your head (removing hat or parka or cap or whatever) whenever you enter a home, church, private business office, or when eating. You tip your hat upon greeting and leaving a lady or girl.

Your Girl

The girl you are with is entitled to protection and attention. This is the role of a gentleman. You do not take her to questionable or unsafe places nor expose her to disturbing conditions or careless company or driving. You do not demand a display of affection as thanks for your company nor do you expect her to be cozy to any degree in church or public places. You help her with her coat, open doors, carry packages, assist her in getting comfortably seated, and do anything else you can to make her time with you easy, smooth, and pleasant.

Remember your role as "protector," and you'll remember to precede her down dark aisles, through crowds, rough paths, slippery walks, steep grades. If there is an usher or guide, then you follow her, and she follows the leader.

Girls may be more self-reliant than their grandmothers, but that's no reason for you to treat them as if they were boys! Don't honk for a girl. Knock at the door when picking her up for a date. Stand when she enters or exits (unless she is hostess and pops in and out frequently!) and be sure to look directly and warmly at her parents when meeting them. They deserve the same gracious deference that is due anyone who is your senior.

Learn the rules. Make them a natural part of your behavior. It's important to be yourself, but be your BEST self.

by Gordon Owen





CHAP- TER 8: ON MANNERS FOR GIRLS

It's the privilege of every girl to be a thing of beauty—lovely to look at, delightful to know, and pleasant to be around. You, too, can be this if you are willing to put forth proper effort to acquire the skill. If you wouldn't play a piano solo or give a reading without study and practice, then please don't expect to "bluff" your way through the niceties of everyday living. They are so much more important than the solo.

And what are the niceties of everyday living? They begin with the basic rules of etiquette and end with your innate kindness and appreciation of the sensibilities of others.

Expect the boy you are dating to be a gentleman. A boy will be anything you will have him be. You set the mood and the tempo—he only follows suit.

Coats: He will help you on with it if you indicate you expect him to by handing it to him. Straight, please. A complicated coat could come back to you upside down if you didn't hand it to him from the top center neck seam, and it wouldn't be his fault. Walk over to your date, hand your coat to him correctly and say "Would you help me with my coat, please?"

A fellow isn't always sure what is expected of him, and rather than appear ineffective or awkward he will do nothing—so help him a little.

Doors: He will open them if you'll let him. Step to the casement side of the door, nearest the knob and wait. That way he won't have to ask you to move in order to open the door.

Car doors: When getting into the automobile, step back enough to give your date room to open the door—then sit over a little in the seat so you aren't too close to the door. When he gets out, don't immediately slide over to your door or he won't be sure you are going to wait for him to help and will generally let you help yourself. (Avoiding embarrassment you know.) Just sit there—he'll open the door. Then reach your hand out for a gentlemanly helping hand, slide over, and step out of the car. (Always reward his efforts with a sparkling smile.)

Being on time: Be ready for a date at the specified time. It's always nice to take two or three minutes so he'll have an opportunity to speak briefly with your parents and allow you to make your grand entrance. But think how you would feel trying to make conversation with two adults who may not feel you're good enough for their daughter and let your conscience be your guide.

Restaurants: You follow the host or hostess to your table. If there isn't one, you follow your escort. Stand beside the chair the hostess indicates to you. Your escort will help you be seated.

Ordering: If he doesn't suggest something, ask what he would suggest. If ordering a dinner, be sure to tell him what you wish to have before the waitress returns. If you wait until the waitress comes, you will find yourself involved in a three-way conversation that is very embarrassing, and finally the boy will let you do your own ordering.

You may apply lipstick after the meal if you do so quickly and quietly. No mirrors, brushes, etc! Anything more must be done in the powder

room. If you don't know where it is, ask the waitress or hostess. Say to your escort "Would you excuse me a moment?" and be sure you make it only a moment. No fellow likes to wait alone while his date spends twenty minutes in the powder room.

Telephones: A "couldn't live without" commodity to a teenage girl . . . a horror to her father . . . is too often misused by girls. If it's going to be a "social hour" call and not just a quick business call, make your phone connections after nine when others will not be so inclined to need the phone, and your parents won't be expecting calls. Of course, a truly socially polite person would not take more than fifteen minutes at any time for a phone call.

Always identify yourself when calling—even if it is your best friend. Don't automatically assume the party you are calling has no one else who calls but you, and nothing else in the world to do but talk to you. When you call, it is nice to inquire if they have a moment to talk with you now.

Be accurate in taking messages for others and follow through on delivering them.

Hands: Hands can be lovely or a problem. A lady uses hers carefully and gracefully and properly. She wears gloves to keep her hands clean, and she removes them when she is eating. She needn't take them off to shake hands with someone. A girl only shakes hands when she particularly feels like it. Then she offers her hand first. However, to avoid making another feel awkward, she should accept a man's hand if he puts his out first.

A girl stands when an elderly person or someone of real importance or a guest of honor comes into her presence.

So you see being well-mannered isn't so difficult. It means doing the nicest thing in the nicest way. It's being kind, having a respect for self and for others. It's being ruled by the knowledge that all things which are irritating and upsetting to those around you are in bad taste.

And if you should find yourself in a situation for which you haven't learned the rules, don't panic. Take a deep breath, look around, decide on the most gracious and pleasant way of handling the situation, and do it; for if you combine the basic rules of etiquette with warmth, a genuine interest in your fellow man, a wonderful feeling of the goodness of life, and a sparkle in your eye, you will be assured of the wealth of the Indies—for you are carrying that great wealth within you.

by Beverly Campbell

CHEAP- TER 9: ON MANNERS AT THE DIN- NER TABLE



Your refinement shows up when you sit down to eat. Although well-mannered otherwise, you'll slide down the scale of good behavior if table manners aren't impeccable. Home is the best place to learn and practice, then you can be at ease wherever you are.

Be Thoughtful

Young men, always help to seat the young lady or woman nearest you. This means your sister or mother, too. Then you'll be smooth at helping a date or a mission mother when the time comes. Never, NEVER tip back on your chair. That chair may be precious to some one. Do not talk with food in your mouth, and definitely keep the conversation pleasant. No eating noises, please. Eat quietly (by

chewing with closed mouth)—whether it be celery, steak, soup, or chips. Drink quietly, too; no gulping.

All food should be kept on the plate, never set onto the cloth. The same applies to eating utensils that have been used.

Someone has made the effort to prepare a meal. Be appreciative and if possible eat at least part of it. Do not ask for substitutions or changes. If you cannot eat it, a simple "No, thank you" is sufficient. No need for long explanations of diets, dislikes, or disagreements.

Restrain Yourself

You may be starving, but don't let it show. Wait until food is passed to you, then wait until every one is served before beginning to eat. (The host or hostess will give the signal by starting to eat first.) Though you're in a hurry, no shoveling in of food. Eat slowly and quietly. If you must leave early, excuse yourself unobtrusively and depart.

Keep hands in lap except when using them to eat. Do not play with silver or glassware. No elbows on table while you are eating please. Purses, gloves, and other foreign objects should find no place on a dinner table.

Golden Tips on Silverware

Which eating utensil to use? Watch your host or hostess and use the same piece he/she does. Generally, work in from the outside if there is quite an array of silver at the side of your plate.

Hold silverware correctly. When cutting meat, for instance, hold knife and fork so that tines of fork and blade of knife seem to be an extension of the index fingers, keeping hands well back on the handles. Cut only one or two bites at a time.

When through eating, arrange utensils together in center of plate with handles together; thus there's no danger of their falling as they're removed from the table. Spoons are always rested on underlying plate rather than in cups, soup dishes, or sherbet glasses.

"Thank you" and "Please" should be in frequent use at any dinner table. And how nice at the end of a meal to express appreciation for the food provided!

by Winnifred C. Jardine

CH. 10: ON HOME MANNERS



Editor's Note:

If your manners at home are good, they will be elsewhere. Operating on the premise that every home should be a little bit of heaven on earth, the members of Holladay Stake, under the direction of Keith Brown, drafted this Code of Behavior for Parent and Youth. We share it with you as a guide and inspiration in your own home life:

I. To respect each other's opinions, possessions, and persons:

YOUTH: This means to ask before wearing Dad's new tie, or Mom's perfume.

PARENTS: This means not to explode if your children need the car more than once a week.

II. To practise unselfishness and consideration::

YOUTH: To exercise moderation of habits—coming in from a date quietly and on time; your parents need the sleep whether you do or not.

PARENTS: Patience and tolerance—school pep rallies are relatively as important as Relief Society bazaars.

III. To learn the act of communication with each other:

YOUTH: Spreading it out so part of your communication is with your parents instead of on the telephone.

PARENTS: Encouraging the act of confiding, even to the extent of listening to the description of the dreamboat after the date.

IV. To recognize the importance of spiritual ideals, attitudes, and habits:

YOUTH: Those MIA leaders may actually prefer to be home with their families instead of coaxing you to participate in church activities. Give it a try—you'll like it!

PARENTS: Example is a word we all detest, but it never fails to work.

REMEMBER — Life is a labor of love.

These Times

(Continued from page 300)

each from the constituent societies, a board of sixteen directors, and an executive staff including a president and executive associates.

During the past four years, the council has provided ten prizes of \$10,000 annually for distinguished scholars in the humanities. This is one means taken to encourage the development of rich and fruitful ideas in a field not especially subsidized by government as is the case with science.

The council is concerned with encouraging advanced education. The fact that in 1954 forty percent of America's college and university faculties held Ph.D. degrees whereas twenty-five percent of the persons receiving new faculty appointments in 1960-61 had equivalent training is a statistic in point. So, in addition to the recent prizes of \$10,000 each, the council does a great deal to encourage intellectual activity in the fields of its interest. It awards fellowships, grants-in-aid, and makes other benefits, including occasional foreign travel, to qualified scholars who submit proposals, the merits of which are judged on a competitive basis.

A brief review of sample proposals earning this kind of private support for 1961-62 gives insight into what is going on in the world of ideas and what may be expected in the future.

Seven grants were made for research concerned with Africa south of the Sahara. Eighteen grants were made for research in Asia and Asiatic studies. A new Committee on Contemporary China works strenuously to translate into English contemporary materials on China. During the year, forty-eight libraries received some 22,000 pages of such translations. Latin-American studies have been encouraged for a number of years. Twelve awards for research were currently made. Nine grants were made for studies on the Near and Middle East; twenty-two awards were made for Slavic and east European studies, including investigations of the Soviet economy, the direction and impact of Soviet growth, teaching, and research in the Soviet economies, and so forth.

Further to assist American policy makers and to increase the amount of reliable information, the council

has published the *Current Digest of the Soviet Press* for three years, financed by the Rockefeller Foundation. Agencies of the United States government make annual purchases from the publication's research service of the council. This service currently produces about 13,500 pages of Soviet materials and 48,000 pages of east European materials annually.

The council's committee on language programs involves some of the more interesting projects. A single example is the Uralic-Altaic project. Some eighty-four research projects are listed, twenty-nine of which have been completed. Among those completed are studies in the structure

COLOR SCHEME FOR MAY

BY ETHEL JACOBSON

*Gay yellow butterflies
Everywhere I look,
Deep purple violets
By the blue brook,
Cloud-white blossoms
On an emerald tree—
And a rose-pink baby
That belongs to me!*

of Kalmyk, a Korean Literary Reader, a basic course in Azerbaijani, a report on Hungarian and Finnish teaching materials, an introduction to Estonian, a central Asiatic handbook, a Mongolian reader, conversational Mongolian, and a grammar of formal written Chuvash.

The most inclusive record of Americans who have lived and performed distinguished service is found in the *Dictionary of American Biography*. No living persons are included in this important scholarly work. During the past year, a committee of the council began preliminary work on a new and supplementary volume of the DAB. This will contain biographies of persons who died 1941-1950.

One of the significant repositories of information to be found in Rome is the *Archives of the Society for the Propagation of the Faith*. In 1960 the ACLS made a grant to its American committee for Irish studies to begin the task of microfilming all English language, Scotch, and Irish material to be found in these archives. This filming began in the early summer of 1961.

On the interesting front of the rise and fall of democratic tendencies in early twentieth-century Russia, the council is supporting an inter-university project on the history of Menshevism. A joint committee on American native languages publishes the new *International Journal of American Linguistics*. This committee is concerned with field research in American Indian languages. By encouraging support of this research, many valuable clues to America before the white man may be captured and recorded.

Among the projects awarded to Fellows of the ACLS for 1961-62 were the following: a professor of religion at the Claremont Graduate School in California received funds for a study and publication of Ezekiel's Scroll. A sociology professor at Columbia received a grant to study the theory of motivation in the seventeenth century—the century in which many were "motivated" to come to America. A professor of classics at NYU received a grant to study the extension of ancient settlements in Israel. A professor of languages at Johns Hopkins was awarded funds to study the history of the Vernacular Bible in Spain. A professor of music at the University of Chicago will study published music down to the year 1600. Others will study the role of taxation in the new Central African Republics. An atlas of contemporary China will be prepared, the legal system of communist China (to be done in Hong Kong), the Mexican Revolution and the Catholic Church 1910-1929, changes in the village committees of Pakistan, the political role of the Soviet Union's new scientists, engineers, and managers, and so forth will be investigated.

In the words of Fredrick Burkhardt, president of the council: "These are some of the general scholarly needs to which the ACLS will devote its attention as it seeks to advance humanistic scholarship in the years ahead."

The work of developing knowledge, new ideas, refurbishing and polishing old ideas, is long, tedious, and difficult work. What good does it do? The answer may well be found in astronaut John Glenn's quotation from Benjamin Franklin: "What good is an idea? What good is a new baby?"

The Prophet said "Silk"

(Continued from page 326)

again he is conspicuously silent. The Spaniards and the common people were equally enjoying the silk of Mexico, and the former evidently satisfied enough with its somewhat poorer quality to the extent that importation of a slightly better quality would be needless extravagance.

The mention of a coif (headdress) bound over with a "network of silk bound with fair silk" indicates degrees of crudity in the native material, or variant quality. This is in accord with the quotation previously given: "Beyond this town are the mountains called La Misteca, which abound with many rich and great towns, and do trade with the *best* silk that is in all that country."

The Spaniards found more novelty in a dyestuff called *cochineal*, which

is made from the ground bodies of an insect raised on a particular type of cactus. The Mexicans evidently took silk and cochineal equally for granted, but the Spaniards quickly capitalized on the dyestuff. "In this province of Zoques, the towns are not very big, yet they be very rich. The chief commodities are silk and cochineal; whereof the latter is held the best of America, and the store of it is so great that no one province alone exceeds it. There are few Indians who have not their own orchards planted with the trees whereon breed the worms which yield unto us that rich commodity. Not that the Indians themselves esteem it, save they see the Spaniards greedy after it, forcing them to the preservation of it in those parts which have proved most successful for this kind.²¹ *There is a great store of silk in this country, in so much that the Indians make it their great commodity to employ their wives in working towels with all colors of silk, which the Spaniards buy and send into Spain.* It is rare to see what works these Indian women will make in silk, such as might serve for patterns and samplers to many school-mistresses in England."²²

In all the editions which have been made of Gage's autobiography, some errors in copy could have been made. The text presently quoted is from the Spanish edition, published in Paris in 1808. Gage's reference to "trees whereon they breed the worms" might possibly refer to silk-worms, and not cochineal. In the absence of references to breeding sheds, etc., we must suspect that the Mexicans were indeed using the poorer Chinese method of letting the worms breed on the trees. This is in accord with the editor's footnote which states, "Cultivated silk was unknown in America before the coming of the Spaniards, although there is a little evidence that the Indians may have made a limited use of a wild variety."²³

Gage occasionally mentions "orchards" and "gardens," but leaves them undefined. We must judge for ourselves what he means by a "tree." The cochineal cactus (*Coccus cacti*) is indeed as tall as a moderate tree, yet elsewhere Gage is specific where "woody" timber is observed. "Others that will sow a new and woody piece of land, cause the trees, though timber trees, to be

Domestic diplomacy

RICHARD L. EVANS



We would talk a moment or two today about what could be called "domestic diplomacy." In many places, people are ingratiating as a matter of policy. Public relations, so-called, have come to be important to individuals and organizations—the impression, the image with which, in other minds, we are inseparably associated. Merchants, manufacturers, professional men, and many others learn the importance of these impressions. All this is readily recognized in many relationships in life. And it would seem that it should also be as readily recognized—or more so—with those we love and live with—at home, in the closest of all associations, with those who mean the most. Sometimes we well would ask ourselves what it would be like not to be able to go home? Not to have a sense of belonging? Not to have a place in the family circle? Not to know that there are some who share our sorrows and successes, or who sense a personal responsibility, as if we were personally a part of them. And are not these who belong to us, and to whom we belong—are not they entitled to see the better side of ourselves—not the most formal side perhaps, but the most understanding and considerate side—to hear our thanks, to know of our interest, to share confidences, to give and take, to be accommodated even at our own inconvenience, to see us groomed and pleasant and presentable; to receive pleasant replies, and to know, to hear, to feel our gratitude and love and loyalty? There is no greater blessing God has given than that of belonging to a loving and loyal family, of having a home, a place where we are welcome, understood, a place where we are free to express ourselves, where our opinions are respected, where we are free from fear of being improperly repeated; a place where all our interests are sincerely considered and served. Surely such a place deserves the best of all we have, deserves to see and hear the better side of ourselves, and deserves to receive from us a fair share of service in all the thousand things it takes to keep it going—deserves our consideration, our appreciation, our help, and a faithful, pleasant performance of our part. "God bless our home" was the motto that once appeared on many walls. And he will bless it, and us, if we bless each other, and serve and live and share in love and loyalty. Home is, or can be, should be, the nearest thing we have to a heaven on earth.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 4, 1962. Copyright 1962.

cut down, and sell not a stick of that wood . . . though in England it would yield a thousand pounds."²⁴ This would seem to nullify the thought that the "trees whereon they breed the worms" is a reference to mulberry trees and silkworms, but it does not affect my theme otherwise. *Gage was definitely emphatic about "mulberry trees, silk," in Michoacan!*

In Joseph Smith's day, while the American silkworm craze was going on, William Hickling Prescott began his study of Spanish history. Eventually he tackled the subject of the conquest of Mexico, and hired Spanish scholars to search through their archives to furnish his material. Several references to the use of silk by the natives of Mexico were among the great mass of material he received. Prescott read of vast native libraries, containing books giving the religious and secular history of Mexico's past. When the *padres* learned of the Christian parallels therein, they had made haste to destroy these libraries, and huge bonfires signalized their misplaced zeal. These books had definitely been of pre-Columbian manufacture, and it is of paramount significance that silk was occasionally used in their construction. "Their manuscripts were made of different materials,—of cotton cloth, or skins nicely prepared; of a composition of silk and gum; but for the most part, of a fine fabric from the leaves of the aloe."²⁵

Bancroft, the author of *Native Races*, also availing himself of dusty Spanish archives of writings of the Conquest era, found a description of a garment worn by an Indian priest— "... around the neck it is embroidered with coarse silk, as in Tehuantepec."²⁶

With Spain having cultivated silk, what purpose would have been served in introducing poorer standards to Mexico, and in buying articles of coarse silk afterwards, to send to Spain? Why buy inferior silk, unless as a curiosity to send home, "towels in all colors of silk"? We are faced with the inevitable conclusion that the natives of Mexico, at the time of the Conquest, possessed silk of an uncultivated quality which was nevertheless rich enough to make this "baser sort of people" enticingly dressed.

Could Lehi have brought silkworms to America? No silkworms native to Europe or Asia have been

found here which are not accountable by modern importation. The *Samia cecropia*, *Callosamia promethea*, *Telega polyphemus*, *Automeris io*, or the South American *Rothschildia aurota* (former subject of futile commercial interest) are not found in the other hemisphere. The latter genus "has a number of beautiful species. Its members range from northern South America into the southern United States. *Rothschildia orizaba* and *jorella* come northward

into Arizona."²⁷ The *Philosamia cynthia*, on the other hand, is found on both hemispheres, having been brought to America in the 1860's.

It seems at first glance that we are limited to the native varieties of silkworms in attempting to identify the Nephite insect. However, it should be pointed out that some authorities maintain that the Chinese silkworm (*Bombyx mori*) is so domesticated that it would perish under unsupervised conditions. This would lend

Thus spoke Abraham Lincoln

RICHARD L. EVANS



There is much said concerning Lincoln—but not too much for so sincerely great a subject. He was one of the great among a long list of now immortal men. As to some of his great qualities of character, these were among the many—love, courage, integrity, humility—and there is no real greatness without any of these. As he visited fallen Richmond but a few days before he died, some whose cause he had served, bowed down to him, and some fell at his feet. "This is not right," he said. "You must kneel to God only, and thank him for the liberty you will hereafter enjoy. I am but God's humble instrument. . . ."²⁸ In a debate with Judge Douglas he said: "... Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit and you will have planted the seeds of despotism at your own doors. . . . Whether it is right or wrong to trample on the rights of others—that is the real issue . . . —the eternal struggle between the two principles of right and wrong throughout the world."²⁹ This, he said, in an appraisal of the dignity of people: "It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him."³⁰ This, he said, to the nation for which he gave his life: "Beware of rashness, but with energy and sleepless vigilance go forward . . ."³¹ "... devoutly recognizing . . . Almighty God in all the affairs of men and nations. . . . It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgression in humble sorrow . . . and to recognize the sublime truth . . . that 'those nations only are blessed whose God is the Lord.' . . . It behooves us then, to humble ourselves . . . and to pray for clemency and forgiveness. . . . All this being done in sincerity and truth, . . . that the united cry of the nation will be heard on high. . . ."³² Thus spoke Abraham Lincoln, who lived and died with this prayer and this purpose: "... that this nation under God shall have a new birth of freedom . . . and . . . shall not perish from the earth."³³ God bless his memory, and ever preserve in righteousness the nation for which he was made a martyr.

²⁸Jim Bishop, *The Day Lincoln Was Shot*.

²⁹Lincoln-Douglas Debates.

³⁰Address on Colonization to a Deputation of Colored Men, August 14, 1862.

³¹Letter to Major-General Joseph Hooker, January 26, 1863.

³²Excerpt from Proclamation, March 30, 1863.

³³Gettysburg Address.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 11, 1962. Copyright 1962.

credence to the suggestion that a cultivated Nephite species, brought to America, could have perished from neglect in the post-Cumorah period. The extinction of a cultivated European or Asiatic insect is therefore not to be overlooked as a possibility. *Webster's International Dictionary* (second edition) states, "The common domesticated silkworm is the larva of a moth (*Bombyx mori*). . . . It is supposed to be native of China, but has been domesticated for many centuries, and is no longer known in a wild state."

If Lehi did not import silkworms to America, we are at least obliged to demonstrate the plausibility of the Nephites inaugurating the industry here, with the remarkable degree of success noted in the Book of Mormon. Need we fall back on the belief that their discovery of the utility of the cocoon was just a happy accident, and its successful development an unparalleled miracle? What about importation of the *idea*?

Elder Hugh Nibley has demonstrated that Lehi was undoubtedly a merchant having business connections with the merchants of Egypt and other nearby countries. He explains that the presence of two Greek names in the Book of Mormon, *Timothy* and *Lachoneus*, "is strictly in order, however odd it may seem at first glance. Since the fourteenth century BC at latest, Syria and Palestine had been in constant contact with the Aegean world, and since the middle of the seventh century Greek mercenaries and merchants . . . swarmed throughout the near east."²⁸

With Lehi in close contact with Greece and Syria, might we expect him to be somewhat conversant with industries in those countries, no less than the case of the Nestorian monks who learned of the origin of Chinese silk? With the value of silk so universally acclaimed in ancient times, and with archaeology showing us that the ancient world knew far more about so many things which we thought unknown to them, can we not suspect that the Syrian silkworm, *Pachypasa otus*, was not unknown in Lehi's day?

Writes one authority, "The Syrian silkworm, *Pachypasa otus*, was a valuable silk-producing insect. The silk was used by the Greeks and

Romans *long* [italics the author's] before the introduction, about AD 550, of the Chinese silkworm. Its silk, which is a beautiful white, competed with that produced with Chinese silkworms until the late 1800's."²⁹

The Haskin Service, an information bureau in Washington, D.C., in a communication to the author, states that "The Textile Museum tells us that it is improbable that the kind of silkworm used by the Greeks in the *pre-Christian era* [italics the author's] can be identified, since, so far as is known, there are no silks of that era left. A suggested reference is *The Excavations at Dura-Europos*, Final Report 4, Part 2, Yale University Press."

Dura-Europos was a city on the bank of the Euphrates, now the modern site of Salhiye. It was abandoned to the desert after 257 AD, and excavations first unearthed

WHEN MONEY TALKS

BY IDA M. PARDEE

*I close my ear to what it tells:
Don't want to hear those sad farewells.*

the remains of that era in 1922. Articles of Greek silk were found. A statement from the Department of Classics, Yale University,³⁰ reads as follows: "Your information is correct: two textiles of silk were found and published as Numbers 263 and 264 in the publication to which you refer."

Another source reveals that the product of the Chinese silkworm was known to the Greek and Roman world, not only before 555 AD, but prior to the *Christian era*. (We have seen that the popularly conceived history of silk, as typified by the treatise written in England in 1830, is different from that now known. The belief that no nation but the Chinese knew that silk was produced from an insect may be equally false.) "Two centuries before the Christian era, the Chinese carried on a commerce of silk, with Persia, Greece, and Italy."³¹ The Persians may have somehow derived from the Chinese the idea of capitalizing on their own variety of silkworm, or developed the idea independently. Regardless, Lehi could have obtained from either

the Greeks or Persians a fundamental understanding of the utility of the cocoon, and brought this knowledge to America. We are reminded of the cynical but true thought that often that which is popularly believed as history is but "a fable which is agreed upon." Archaeology and other research are toppling long-cherished beliefs. To learn that Palestine was articulate culturally with Egypt, Greece, and Syria, in Lehi's day, and that research in silk brings a knowledge of that article closer and closer to Lehi's day, certainly lends credence to the view that with several species of American silkworms awaiting notice in this land, it might have taken no more than this to prompt the Nephites to initiate the industry here. We need not demonstrate that the importation of an Asiatic or European species of silkworm was feasible or possible.

Some silkworms native to America feed on such diverse things as elderberry leaves, oak, birch, grass, corn, etc. John C. Palkister (*The Animal Kingdom*) describes a typical variety thus: "POLYPHEMUS (*Telea polyphemus*) . . . feeds on a great many trees, including birch and oak. . . . The cocoon is solid, and its silk can be readily unreeled, but at too great a cost, in *this country* [italics the author's] for commercial use."³²

A silkworm imported in the 1860's has become adapted to a number of American trees. Several American silkworms can produce a strand of a quality capable of being made into textiles, although not of a quality demanded by modern commercial taste. Yet, in another era, *under different economic standards and conditions*, at least one of these might prove capable of producing a fame which could cause a people to "wax proud, because of their exceeding riches, and their fine silks, and their fine-twined linen."

Thomas Gage could have been entirely accurate in designating the trees he saw as "mulberry," in Michoacan. The *World Scope Encyclopedia* (1952) states that "There are about a dozen species of mulberry, native to temperate and subtropical regions, some in Asia, *some in America*."³³

An estimate of America's potentialities in its native silkworms was given in 1941. "Millions of yards of
(Continued on page 342)

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(Continued from page 340)

silk produced annually in the United States prove that, if ever the need arises, we have scarcely begun to realize the full benefits of the insect world. . . . We commonly think of silkworms as essentially a Chinese insect; yet here in the United States we have a whole family of Giant Silkworms. Literally the woods are full of them, from the Atlantic to the Pacific. The silk spun by some of them is comparable in quality with that of the cultivated silkworm, though somewhat coarser. Various ill-fated attempts have been made to use it commercially. *The main drawback is the high cost of labor.* [Italics the author's.] American labor cannot possibly compete with the

peasants of Japan, China, Spain, and Italy.^{73,74}

International competition clearly places some industries at a disadvantage because of comparative wage scales, but such a handicap was obviously not a factor in ancient America. As a US Government Report on silk (1868) states, "The aptitudes of manufacturing nations change, or are materially modified from time to time."⁷⁵ America, now in contact commercially with the other hemisphere, cannot compete with it in the production of silk. Just as in China the silkworm furnished the common article of dress, and as in Gage's seventeenth century Mexico the "baser sort of people" possessed silk so could have successfully developed the silkworm

economics of the Nephite nation, since there were no competitors. The fall of the Nephite culture at Cumorah, with the resulting decline of great arts and sciences, could well have been the death knell of this industry, and of cultivated silkworms of either native or Asiatic origin. The Nephites had been in America about 550 years before the date that silk is mentioned in the account of Mormon. During that length of time a cultivated species of silkworm, derived from native insects, could have been rendered incapable of survival under natural conditions. This would leave only its unmodified relatives remaining as just other worms in the woods.

It is not impossible that American archaeologists may yet unearth samples of pre-Columbian silk. Under favorable conditions it can be preserved for seventeen centuries or longer, as witnessed by the two specimens at Dura-Europos, dating about 257 AD, and two specimens of Chinese silk found by Aurel Stein in a refuse heap west of Tun-huang, dating between AD 67 and 137.⁷⁶

An interesting conjecture might be broached in closing. Lehi might have known silk merchants by the names of *Timothy* and *Lachoneus*. With silk such an esteemed fabric it was common for great respect to be accorded those controlling or supervising the industry. It would be so in the case of early Chinese, Syrian, and Greek silk merchants. The Nephite silk industry was doubtless supervised by specialists in that line, *possibly as a family trade*. In any case, it would be certain to attract men of quality as a secular pursuit. Timothy and Lachoneus were obviously men of quality. Timothy, brother of Nephi, was one of the original twelve American disciples chosen by the Lord.⁷⁷ Lachoneus occupied the judgment seat, and in the suggested context it might be emphasized that he was of the same name as his father.⁷⁸

It was customary for the Lord's ministers to earn their living by secular pursuit, for "the priests left their labor to impart the word of God unto the people. . . . And when the priest had imparted unto them the word of God they all returned again diligently unto their labors . . . and they did all labor, every man according to his strength."⁷⁹ It is entirely possible that Timothy

Marriage – love – and solid substance

RICHARD L. EVANS



Marriage is a subject for all seasons, and today we should like to suggest some sentences that apply to marriages in the making as well as to those already made, and would introduce the subject with perhaps a paradoxical statement, or at least one that may be so considered by some, and that is this: that character in marriage is as important as love—and maybe more so. This may seem to slight the matter of romance—to slight somewhat the sweet and tender lovely things of life on which the poets and the songsters have written ten thousand times ten thousand lovely and poetic lines. There is no doubt about the loveliness of sincere, respectful, loyal, honest love, and the real and indispensable and surpassingly important place it has in the good living of life. From all these lovely things we would subtract nothing. But the plain and earnest fact is that love and loveliness will not likely live unless sustained on solid substance. Love is more than music. It is more than moonlight. It is more than mood. It is more than a passing romance. Love, to live, to endure, to last a long and everlasting lifetime, must include some solid, sustaining, basic qualities of character: respect and honesty; integrity and trust and truth; faith and faithfulness, loyalty; and cleanliness, morality; courage and confidence; kindness and consideration; an honest ambition as to something good and useful "to be"; the honoring of obligations; the doing of duty in the day-to-day living of life. And we would say again to all who are married, and to all who approach marriage, and to all who are faced with the soul-searching, far-reaching, sobering decision as to when and how and whom to marry: Love with all its cherished loveliness is likely to survive only as it is sustained by sincere and solid substance, and to keep love alive, character is everlastingly required.

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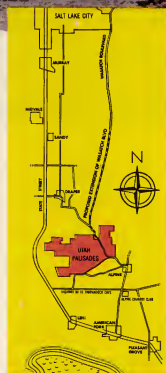
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and Lachoneus were executives in the Nephite silk industry, and that their Greek names had some historical connotation thereto.

When the voice of Joseph Smith revealed that the Chinese were not the only possessors of silk in 84 BC, and that it was used by the ancients of America, he was contradicting the opinions of contemporary English silk historians. English-speaking people universally believed that the American Indians had never had an illustrious past, and had never been more than makers of arrowheads and crude pottery. Although Gage's autobiography had been popular in England through six editions, up to 1711, the English treatise on silk (1831) omits mention of Mexican silk. Despite an American edition of Gage's work, published in New Jersey in 1758, and also serialized in the *New American Magazine* in the same year, it was not marked by popularity in this country enough to keep it free from a century's accumulation of dust. Today the only surviving series of the magazine mentioned is in a library in Philadelphia. Access to the 1758 edition, by Joseph Smith, in 1830, as source material for a fraudulent Book of Mormon, is reasonably improbable, weighing all the conditions of the prophet's life up to that time. The zest with which opponents of Mormonism grasped at *Manuscript Lost* as Smith's source of ideas was never brought to the issue of "silk" in the Book of Mormon. The autobiography of Gage certainly makes mention of nothing else which could have helped Joseph Smith in writing a fraudulent Book of Mormon. Gage makes no mention whatever of ancient ruins or the extent of the ancient cultures or of the legends of the natives relevant thereto or of any account of a Spanish *padre* concerning the same. The autobiography was gathering dust deep enough so as not to be noticed by the scholarly detractors of the Mormon prophet, and let it not be said that they were not energetically hunting!

With divine prerogative the Book of Mormon intruded into the existing vacuum of ancient American history, and supplied as revealed facts many things which have been ridiculed by "experts" during the past 130 years and more, simply because these unique claims were presented

by a man claiming to be a prophet of God. Since the Book of Mormon was unearthed at Hill Cumorah much archaeological and other evidence has risen from the dust to vindicate the prophet.

Most certainly we expect a prophet to be right—and the Prophet said “silk!”

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The Personal Factors in Religious Education

(Continued from page 323)

a unique challenge. The teacher of religion must serve as an example of what he is trying to teach. It has been said that one teaches little by what he says; he teaches more by what he does; but he teaches most by what he is. There are instructors, and there are teachers. The former

impart information, the latter teach knowledge and a way of life through personal conduct. The former deal with subjects while the latter teach people.

Professional educators have found that to develop character through educational objectives involves much more than the mere dispensing of subject matter, even though it may be framed in a variety of highly detectable lessons.

One needs to know all he can

about each student in his class in order that he can be more effective in his methods of approach. He needs to listen to the pulse of his class. The teacher must, like a doctor, know that this pulse indicates certain conditions and that certain types of treatment must be administered. When students are aroused over a certain situation, the teacher should endeavor to involve the solution to this situation in his lesson. This, then, is the real challenge of education: *How can one make his teaching more personal?*

Teachers are sometimes criticized because they fail to demonstrate appreciation for the problems of modern teens. No generation is understood completely, according to that generation. So one must remember that before giving adult advice, it would be well to mellow it with teen-age experience drawn from the past, mingled with the indigenous conditions of the present. Nothing will contribute more towards a deeper and more personal understanding between teachers and students than for the teacher to visualize silently before he expresses himself, what his reactions might have been to a problem when he was going through "that stage."

One should, however, endeavor to eliminate the phraseology, "Now I remember when I was your age. . . ." The students are not interested in the repetitious recitation that the teacher once was young, but rather in seeing evidence of this fact by his teaching and understanding.

The teacher who provides a reasonably consistent classroom atmosphere so that his students can learn to predict his reaction will give his students added security. It will also provide students with a stronger inclination to rely upon his wisdom because they will know that his values are unchanging; that he will give sound advice which is consistent with the gospel plan and in keeping with the situation.

The principle of consistency is a Godlike attribute. Paul in addressing the Hebrews states, "Jesus Christ the same yesterday, and today, and for ever." (Hebrews 13:8.) If students know that a teacher will likewise consistently conform to established rules of ethics, the rapport in the classroom will be strengthened considerably. Whenever this concept is violated, the effectiveness of the

Some requirements of Marriage

RICHARD L. EVANS



Last week we talked of marriage and character, and of the fact that love is likely not to live unless it is sustained by solid substance, by some essential qualities of character. Some of these we named; some we should like to mention again in a moment of reminder, and to lengthen out the list of those qualities, which, besides love, would seem to be essential to the solid success of this closest relationship of life. These qualities include courage—courage to face facts, courage to meet problems, courage to make and keep commitments, courage to wait, to serve, to sacrifice, to prepare and provide for the future. They include courtesy and consideration, along with respect and a certain dignity; and temperance, moderation that has the judgment not to overdo anything; and patience—patience with people, patience with children, our own and others; patience with each other and with circumstances and situations—and even patience with ourselves; thoughtfulness; and faith and faithfulness in love and loyalty; reasonableness and gentleness. Said one who was wise: "There is nothing so strong as gentleness, and there is nothing so gentle as real strength."¹ Marriage requires the giving and keeping of confidences, the sharing of thoughts and feelings, respect and understanding always, and a frank and gentle communication (of which we shall have more to say at another time). Marriage—along with life—requires humility. We all need it, for we all make mistakes—the humility to repent, the humility to forgive. And marriage requires flexibility and firmness—flexibility to give and take—and the firmness not to compromise principles, the firmness to keep and meet obligations, firmness in the doing of duty. And marriage requires a wise and moderate sense of humor without which the ways of life could be heartbreakingly abrasive. And certainly marriage calls for common convictions so that both partners will be pulling one way—and not pulling apart. Marriage requires all this and much more—and should not be rushed into too early or too lightly. And we would plead with young people to take counsel, to be thoughtful and farseeing, to be prayerful and patient, and not to rush into a decision of such incalculable concern, of such everlasting consequence.

¹Francis de Sales, French bishop, 1567-1622.

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class is lessened and its proceedings impaired.

All teachers should be careful to avoid making a rash decision or embarking on a dubious course of action about which they are uncertain as to the outcome. If, however, such a mistake is made, it would be best to set matters right—possibly to ad-

mit the mistake in judgment and indicate the change in procedure which will be more reasonable and consistent with accepted practices. The teacher should not get caught in a rut by allowing opinions and decisions to be automatic. He must learn to anticipate the various situations and then adapt sound princi-

ples which are at all times consistent with the gospel way of life.

Children and grown-ups have this in common: All like to take part in what is being developed in the class. Tactful teachers do not force activity, but rather bring it about by touching as many of the life interests of each one in the class as possible. Because of the teacher's knowledge of each member of the group, he will know that everyone will not have the same background so, consequently, cannot contribute something to each subject under discussion. However, an imaginative teacher can elicit certain responses from those who have the experience from which to draw. This opportunity will give students self-confidence and status as well as enlighten those who may not have had a contribution to make at the particular time.

As the teacher learns more about his students, some will obviously be more acceptable to him than others. He should not let partiality be unveiled but rather channel his interests so that he can bring out contributions from all at one time or another.

In order to achieve this, one should endeavor in his advance planning to motivate the student so that his contribution will be based upon his individual experiences. Individuals appreciate encouragement which will help them verbalize their thoughts when they might be too timid to do so on their own. Here the teacher must exercise care and wisdom in the methodology used in order to bring this about. Leading questions are helpful, as are stimulating incidents drawn from a teacher's experiences. When a given problem is presented by a member of the class, one should not moralize with his own response. If possible he should phrase his reply in such a manner that he can return the problem to the students unanswered, and let them, with whatever guidance necessary, discover the solution through their own reasoning processes.

Any effort expended in this area should be aimed at having students see and acknowledge the proper application in their lives.

It is a basic law of learning that a teacher must "pick up" the student where he is intellectually and then bring him up to where it is desired

"Be what thou seemest"

RICHARD L. EVANS



Previous comments on frank and kindly communication, and on what we should and shouldn't say, might well lead to the subject of sincerity. Sincerity has two essential sides: the sincerity we expect from others, and sincerity within ourselves. Sincerity is the assurance that things are as they seem to be. A misleading label is a kind of insincerity. An inferior product is a kind of insincerity. A trick clause in a contract is a kind of insincerity. Either we are what we pretend, either we mean what we say, either we do what we agree, either we keep a contract, keep commandments, give honest value, work earnestly and effectively—either we are what we appear to be, intimately and sincerely inside ourselves, or we aren't. Sometime ago, we cited a sentence from Anne Morrow Lindbergh which said, "The most exhausting thing in life, . . . is being insincere."¹ Pretense is exhausting—the failure to be what we seem. Now on this subject we should like to cite some sources: "Sincerity," said John Tillotson, "is to . . . do as we pretend and profess, to perform what we promise, and really to be what we would seem and appear to be. . . . [It] is like traveling on a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves."² "The shortest and surest way to live with honor in the world," said Socrates, "is to be in reality what we would appear to be; . . ."³ Said Horatius Bonar: "Be what thou seemest! live thy creed!"⁴ From Confucius: "Sincerity and truth are the basis of every virtue."⁵ "Sincerity is impossible," said James Russell Lowell, "unless it pervade the whole being, and the pretense of it saps the very foundation of character."⁶ P. J. Bailey summarized it in this sentence: "It matters not what men assume to be; Or good, or bad, they are but what they are."⁷ In short, to be sincere, men should be what they believe, should do what they agree, should be what they seem. We are no better than we are, than the intent of the heart, than the thoughts we think, than the deeds we do, than the commandments we keep, than the lives we live. Such is the essence of sincerity.

¹Anne Morrow Lindbergh, *Gift from the Sea*.

²John Tillotson, *Eng. Divine* (1630-1694).

³Socrates.

⁴Horatius Bonar, *Be Liveth Long Who Liveth Well*.

⁵Confucius.

⁶James Russell Lowell, *Essays: Pope*.

⁷P. J. Bailey, *Festus: Water and Wood*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 18, 1962. Copyright 1962.



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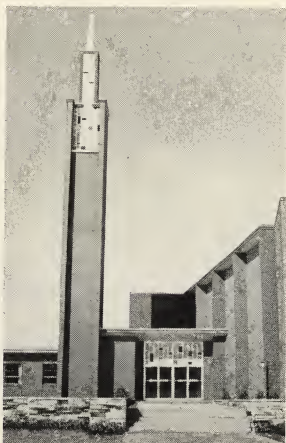
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that he should be. There are several ways in which this can be achieved.

The program can be organized in such a way as to have students engaged in work at their own level of understanding and expectancy. The teacher should not demand that every pupil achieve the same by evaluating each with the same standard tool of measurement. He will recognize that this procedure may take more time but that it will pay greater dividends later.

In talking to young people, the teacher must address them in a vocabulary which they can understand. Regardless of how classic the lesson may be, it must be presented so that the class will comprehend its meaning. Make each member feel that the teacher is talking directly to him. This, too, will contribute to a more personal and intimate relationship between teacher and student.

By way of caution, one should not give students the impression that he is one of them. Never, for one minute, let them forget that the teacher presides. The adage, "Familiarity breeds contempt," is good advice. One should have his class so organized that individuals become responsible for the mechanics of checking the roll, preparing devotional exercises, and taking care of other related activities; yet, as their teacher and adviser, they must look to him for control. This they cannot do if he allows himself to be overly friendly. They appreciate the teacher's acting in his full capacity.

The area of activity outside the classroom, probably, is the one which offers the widest range for improvement. Many teachers feel that their responsibility is ended when they close the classroom door, when in reality it is just beginning. This is the time when one may demonstrate how personal his teaching really is.

He should ask himself these questions: Do you call to find out why Tom was not in your class this morning? Do you check into the rumor that Ramona had an emergency appendectomy since the class met last? Do you succumb to the temptation to divulge the nature of a personal conversation between you and Ronald when asked by someone who has no right to the information? Do you make it a special point to speak to each member of your class

and their families, regardless of whether the occasion is at a Church function or not? Do you find yourself personally hedging on a principle or concept which you expounded in your class a short time ago?

As a teacher, one's life should be above reproach. His students will watch to see if the conviction of what he teaches is strong enough to motivate his total adherence to the messages of inspiration which he regularly imparts to them. If they see that their teacher is attempting to be a living example, his lessons will carry a greater impact for truth and right, and he will find that stu-

APPLE ORCHARD IN MAY

BY CHRISTINE WHITE

*Ever take a walk in May
Where the golden sunbeams play,
When the apple orchard's gay
In its dress of drifted snow,
Every loaded bough bent low?
Then, when saucy breezes blow,
See the billowing cascade
Of petal-pink and white brocade
Pave the path where you have
strayed?*

*Hear the orchestra of bees
Practising their symphonies.
Praising him who holds the keys
To the sun and wind and showers;
Thanking him for perfumed flowers,
And all this lovely world of ours.*

dents will be more apt to confide in him with their personal problems. In addition to bringing about the maximum achievement of his students, the concept of living what one teaches is most vital and essential to a teacher's personal well-being and happiness.

The following incident occurred while the writer was serving as an LDS group leader in Korea. It illustrates how basic and essential it is to make one's teaching "personalized."

There was a forty-five-year-old battalion commander, a major by rank, who had a battle-hardened reputation of being both fearless and insensitive in the eyes of his subordinates, not only during combat but in his personal life as well. He

was a member of the Church and a returned missionary. Repeated personal contacts failed to activate him or influence his actions.

One Sunday afternoon after a particularly bitter siege on Pork Chop Hill, the LDS group was about to conclude a testimony meeting. Suddenly, the flap of the tent was opened, and in stalked the major. He walked to the front and declared that he had something to say. Then with tear-filled eyes, he told his story.

During his years of growing up in the Church, he had been constantly instructed by his various teachers to respect Joseph Smith as God's living Prophet, to pay his tithing, to honor the Sabbath day, to guard his virtue, to exercise his priesthood, to be loyal to those presiding over him, to watch his language, and to obey many other principles. He did not understand the reason for repeated emphasis being placed upon these same things week after week, and his teachers had apparently failed to make the proper explanations and application. Shortly after his return from a not-too-successful mission, he became inactive in the Church. It was then that he decided to join the army. While undergoing his military basic training, he was taught so thoroughly to react to commands and certain situations that his movements required no thought but rather became more or less automatic. This involuntary response, learned by constant repetition of certain battle principles, had saved his life a number of times while in combat with the enemy.

After all the intervening years, he said that now he finally realized that this is what his teachers had hoped would happen with his "spiritual basic training"—that through repeated hearing and subjection to the laws of Christian conduct, his response to the battle of life would likewise be spontaneous.

The ideals and principles of the restored gospel were repeated and taught often during the life of this man, yet he failed to see the value of making application in his life. A teacher must endeavor to make the messages he teaches so meaningful that he will be not only a dynamic stimulus but will affect each student so that he will truly know that the gospel is a most personal thing and live accordingly.

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JUNE CONFERENCE

"DRAMATIC 62"

"We're excited about June Conference." These words continue to come from Superintendent Joseph T. Bentley and President Florence S. Jacobsen of the General MIA Superintendency and Presidency, as each thrilling program for June Conference has unfolded and been approved for production.

It is important that a program appealing to more than one and a half million participating in dance, sixty-three thousand in dramas, and even more in weekly classwork and cultural pursuits should have leaders trained at the "grass roots," and this is what is done at June Conference in addition to presenting the festivals that have become great traditions.

To these festivals this year has come the title "Dramatic 62" with the emphasis on drama. *Papa and The Playhouse*, a drama of the Old Salt Lake Theatre which inspired these "Dramatic 62" performances, is real and heart-warming, and the music will make many a foot tap out the rhythmic tunes. For the first time, individual seats will be reserved at an MIA festival at \$1.50 and \$2.00, and the upper balcony at \$1.00 each. Performances are set for Tuesday, June 12 through Saturday, June 16 at 8:30 pm with matinee perform-

ances at 5:00 pm Friday and Saturday, June 15 and 16 at Kingsbury Hall on the University of Utah Campus.

The good times held at Social Hall in Salt Lake during the days of the pioneers will be brought back with a gaiety that will please everyone. The first one-act play to be staged in Social Hall will be revived and along with it the red-striped candy bags sold brimming full with delicious old-fashioned round mints and horehound. Five stirring performances will be held June 14-16 at 8:30 pm each evening and with Friday and Saturday matinees at 5:00 pm at Highland High School. Tickets cost 50c each. Children and older persons alike will love this "Evening at Social Hall."

There will be much color, excitement, music, and dancing feet at the roadshows. Every cast will "travel" just as it does on a roadshow night in the stakes, to the stages of East and West High schools and Bryant and Roosevelt Junior High schools. There will be five performances—Thursday through Saturday at 8:30 pm with matinees Friday and Saturday at 5:00 pm. All seats are 50c.

While you are ordering tickets for the festivals, include this one if you are a Master M Man or Golden Gleaner, or have received this award by way of the "Honorary." You and your companion are invited to the Master M Man-Golden Gleaner Ban-

quet to be held at the beautiful Terrace Ballroom, Thursday, June 14, 6:30 pm. Tickets are only \$2.85 each.

And if you are a dance director, order your tickets for the June Prom, also to be held at the Terrace Ballroom in Salt Lake City, on Saturday, June 16 at 8:30 pm. The cost is \$1.00 a person.

Thursday June 14 is Camp Day at Tracy Wigwam. On this day the 50th anniversary of camping in the YWMA will be celebrated. Festivities will begin at 8:00 am. For those who desire, busses leave Salt Lake at 7:15. Transportation cost is 75c. Events and programs honoring members of the first YWMA camp held in 1912 will highlight the day. Fifty years of camping will be shown in hiking, camp-crafter, handicrafts, cooking, waterfront safety, map and compass work, camp music, and a special campfire program. Lunches for \$1.25 will be sold by advance reservation only. (June 8 is the final date for reservations.)

All tickets for all events will be filled on a first-come first-served basis. They will be mailed to you shortly after May 15. Because *Papa and the Playhouse* tickets will be mailed separately, be sure to enclose two self-addressed stamped envelopes. Include check to cover complete amount of tickets. Send your order now to MIA Festivals, 135 South State Street, Salt Lake City 11, Utah.

Mary, Mother of Jesus

(Continued from page 313)

"Blessed art thou among women, and blessed is the fruit of thy womb.

"And whence is this to me, that the mother of my Lord should come to me?" And Mary responded with words of eloquence which denoted the glory of her knowledge: "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.

"For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

"For he that is mighty hath done to me great things; and holy is his

name.

"And his mercy is on them that fear him from generation to generation.

"He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

"He hath put down the mighty from their seats, and exalted them of low degree.

"He hath filled the hungry with good things; and the rich he hath sent empty away.

"He hath holpen his servant Israel, in remembrance of his mercy;

"As he spake to our fathers, to Abraham, and to his seed for ever."

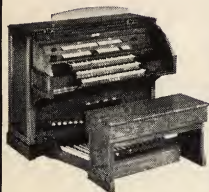
Luke tells us that Mary stayed with her cousin about three months and then came home. Turning to Matthew 1:18-25, we read: "Now the birth of Jesus Christ was on this

wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." So it seems evident that Mary's family knew but Joseph had not been told or had not believed and now he was troubled, for we read: "Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son and thou shalt call his name JESUS: for he shall save his people from

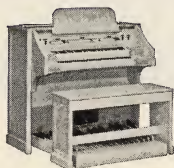
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their sins." Thus was Mary cared for.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him [in marriage] his wife:

"And knew her not till she had brought forth her firstborn son: and he called his name JESUS."

In Luke 2:1-7 we read: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David):

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

To all of us many wonderful things happen, blessings are given to us, prophecies fulfilled, and moments when angels cross our thresholds—these things we hold sacred and marvel at while our hearts melt in gratitude to our Maker. We can then in a small degree imagine Mary's feelings as she treasured them in her heart. She heard the shepherds' story and saw them rejoice over the child and go away praising the Lord God of Israel. (Luke 2:8-20.) She also saw the wise men fall down and worship her babe. They gave him of their rich treasures, gold, frankincense, and myrrh. (Matt. 2:10-11.)

When Jesus was eight days old, Mary and Joseph took him to the temple, "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

"And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

"Then took he him up in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart in peace, according to thy word:

"For mine eyes have seen thy salvation,

"Which thou hast prepared before the face of all people;

"A light to lighten the Gentiles, and the glory of thy people Israel.

"And Joseph and his mother marvelled at those things which were spoken of him.

"And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

"(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

"And there was one Anna, a prophetess. . . . And she coming in that instant gave thanks likewise



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unto the Lord and spake of him to all them that looked for redemption in Jerusalem." (Luke 2:25-35, 38.)

At the warning of an angel Joseph took Mary and the young child into Egypt to escape the evil intent of Herod and fulfilled a prophecy concerning God's Son, made almost two thousand years before, "Out of Egypt have I called my son." (Num. 24:8.) Or as Hosea puts it, "When Israel was a child, I loved him and called my son out of Egypt." (Hosea 11:1.)

Luke 2:40 reads, "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." When a Jewish boy became twelve, he had attained an advanced station in school and at home. And when accepted by the priest, he became a son of the law. It was natural for parents to take their sons when of the prescribed age to attend the Feast of the Passover and be present at the temple ceremonies as recognized members of the congregation. (*Jesus the Christ*, p. 113.) Reading from Luke (2:43-52), "And when they had fulfilled the days [meaning the days of the Passover] as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

"But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

"And when they found him not, they turned back again to Jerusalem, seeking him.

"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

"And all that heard him were astonished at his understanding and answers.

"And when they saw him, they were amazed: and his mother said unto him, Son why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

"And they understood not the saying which he spake unto them . . . but his mother kept all these sayings in her heart.

"And Jesus increased in wisdom and stature, and in favour with God and man."

The Savior's first miracle was performed on behalf of his mother. It was at the wedding in Cana. Mary must have been closely related to the wedding party, for she was presiding over the dining room. At any rate the fact that they were out of

wine for serving was enough of a matter of concern for her that she took it to her son. She then turned to the servants and told them saying: "Whatsoever he saith unto you, do it." And she went on with her duties, knowing that their need



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would be taken care of. John says: "And there were set there six waterpots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece.

"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

"And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." (John 2:1-11.)

Mary was at the cross of Jesus. John writes it thus, "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary

the wife of Cleophas, and Mary Magdalene.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman behold thy son!

"Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25-27.)

ESSENTIAL ELEMENT

BY S. OMAR BARKER

*If you would grow old gracefully,
Keep loving, laughing, giving;
It also helps considerably
To keep on living.*

Mary is mentioned again after Christ's ascension. Acts simply states that she was with the disciples and the rest of the women continuing in prayer. Nearly two thousand years have gone by, and the story of the babe with Mary is ever wondrous and new, the manger ever hallowed, and the star bright with the glory of their mission and the matchless perfection of the two who played the roles on earth.

What Is the Sin against the Holy Ghost?

(Continued from page 311)

if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

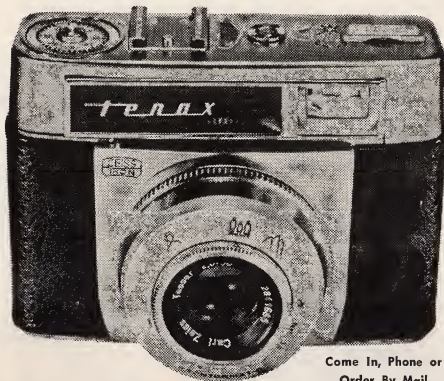
"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:3-5.)

So important is the gift of the Holy Ghost that through righteous, humble obedience to the gospel a person will have the constant companionship of the Holy Ghost. The discernment of spirits and the power to understand and clearly comprehend the revelations of the Lord will be given him. What a glorious privilege this is to be guided constantly by the Holy Ghost and to have the mysteries of the kingdom of God made manifest. How can one read the epistles of Paul or Peter or any of the prophets of old and not understand how these men were in possession of divine authority and that their minds were enlightened by the teachings and

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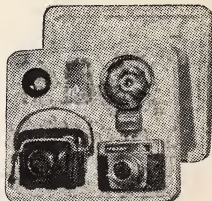
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revelations of the Holy Ghost? It is because of this glorious contact that a person may receive and know with all his soul that Jesus is the Christ and that his prophets have spoken the truth; also by his inward testimony which the Spirit has given. After this revelation is given should a man turn away and deny the truth? It would be with his eyes open and the knowledge that the Holy Ghost had given him of divine truth. Hence he would prove himself to be a liar and unworthy of a place of salvation in the kingdom of God. The testimony that comes of the truth is so great through the teachings of the Holy Ghost that the punishment for a rebellion or sin against the Holy Ghost merits a punishment where there is no forgiveness.

Paul, in writing to the Hebrews gave this warning:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4-6.)

MY PRAYER

BY ANNIE KENDALL WILSON

*Lord, let me always think to pray
For these three graces every day:
The grace to say thy will be done,
Grace to control unruly tongue,
And for this last and greatest part,
Love Thee with all my strength and heart.*

Peter also bears his testimony to the truth that there is no forgiveness for the man who sins against the Holy Ghost.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

"But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter 2:20-22.)

The testimony of the Spirit is so great, and the impressions and revelations of divine truth so forcefully revealed that there comes to the recipient a conviction of the truth that he cannot forget. Therefore, when a person once enlightened by the Spirit so that he receives knowledge that Jesus Christ is the Only Begotten Son of God in the flesh and he turns away and fights the Lord and his work, he does so against the light and testimony he has received by the power of God. Therefore, he has resigned himself to evil knowingly. Therefore Jesus said there is no forgiveness for such a person. The testimony of the Holy Ghost is the strongest testimony that a man can receive.

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Church Moves On

(Continued from page 306)

Elder Henry W. Pieper sustained as president of Rigby (Idaho) Stake with Elders Edwin H. Lee and Lyle R. Peterson as counselors. They succeed President George Christensen, who has served for nineteen years, and his counselors Elders William T. Berrett and Alden Poulsen.

13 The First Presidency announced the appointment of Elder Leslie O. Brewer, president of Tucson (Arizona) Stake, to serve as president of the Central American Mission with headquarters in Guatemala. He succeeds President Victor C. Hancock. President Brewer has been a member of the stake presidency for thirteen years, president since 1956. He has been a teacher and director of music in Tucson schools for the past thirty-two years. He will be accompanied to the mission field by his wife Mrs. Nina Brinkerhoff Brewer and the youngest of their six children Myrna Ruth. The Central American Mission is one of the newer mission fields of the Church, having been established since World War II.

17 This was the 120th anniversary of the founding of the Relief Society in the Church. More than 230,000 women are now members of this, the Church's oldest auxiliary. Appropriate programs were held by the ward and branch organizations during this week.

18 The Salt Lake Tabernacle Choir presented its 1700th consecutive weekly radio program to their nationwide radio audience. The program started July 15, 1929 as a week-day afternoon presentation on the National Broadcasting Company. In joining the Columbia Broadcasting System in September 1932 it became a Sabbath morning presentation.

The roll call of stakes, was organized by Elder Mark E. Petersen of the Council of the Twelve and Elder John Longden, Assistant to the Council of the Twelve, from parts of the Apia and Pesega districts of the near-century old Samoan Mission. Elder Percy John Rivers, who was born and reared in the Church and is of

Chinese and Samoan ancestry, was sustained as stake president with Elders Ralph L. Sharp and Samuelu Atoa as his counselors. There are 2,629 members in Apia Stake which consists of the following wards: Aleisa, Apia, Campus, Moto-otua, Navu, Pesega, and Pesega Second. The stake also has two independent branches: Magi'agi and Tula'e.

24 The Sunday School announced the appointment of two members on the general board: Elders Edgar B. Brossard and Robert M. Cundick.

25 Elder Richard E. Martin sustained to succeed President Leslie O. Brewer of Tucson (Arizona) Stake, with Elders Lyle Q. Crandall and Dean R. Veterlaus sustained as counselors. Both President Martin and Elder Crandall served as counselors to President Brewer.

April 1962

1 Elder Kenneth D. Jensen sustained as president of Walnut Creek (California) Stake, succeeding President Norman B. Creer. Elders Joseph R. Hilton and Mark R. Bickley sustained as counselors. Both President Jensen and Elder Hilton served as counselors to President Creer.

3 The fifty-sixth annual conference of the Primary opened this morning on Temple Square with meetings later in the day scheduled for stake center buildings throughout the city. This was the first time in the auxiliary's history that a three-day annual conference was planned.

6 With President David O. McKay presiding and conducting, the 132nd annual general conference of the Church convened in the Salt Lake Tabernacle.

At the conference it was announced that as of December 31, 1961, the Church membership was 1,823,661—a gain of 130,481 during the calendar year.

During the sustaining of officers Elder Theodore L. (Ted) Cannon was sustained as vice-president of the Tabernacle Choir.

Mrs. Arta M. Hale was released as first counselor to President LaVern W. Parmley, Mrs. Hale being ap-

pointed some time ago to the Church Co-ordinating Council. Mrs. Leone W. Doxey, formerly Mrs. Parmley's second counselor, was sustained as first counselor, with Mrs. Eileen R. Dunyon sustained as second counselor in the general presidency of the Primary.

A special meeting, under the direction of the Presiding Bishopric was held this evening in the Tabernacle. Stake presidencies and ward bishoprics filled the Tabernacle to overflowing as they assembled for instruction.

7 An early morning Church welfare agricultural session began the day for many stake presidencies and bishoprics in the Assembly Hall on Temple Square.

General sessions of the conference were held morning and afternoon in the Tabernacle.

The evening session of conference was a priesthood session. The tabernacle was connected by closed-circuit telephone wire with 320 or more other Church buildings—coast to coast and in Canada—as priesthood bearers listened to the counsel given by members of the Presiding Bishopric and the First Presidency. Holders of the Aaronic Priesthood had been invited to attend this session. In all, approximately sixty thousand men and boys were in attendance at this meeting.

8 Fifty-two television stations—coast to coast—presented parts or all of the Sunday morning session of general conference. Twenty-four radio stations presented parts or all of this session. Five short-wave stations "beamed" this session to Europe, Africa, and the Caribbean area (in English); and to Mexico and South America (in Spanish).

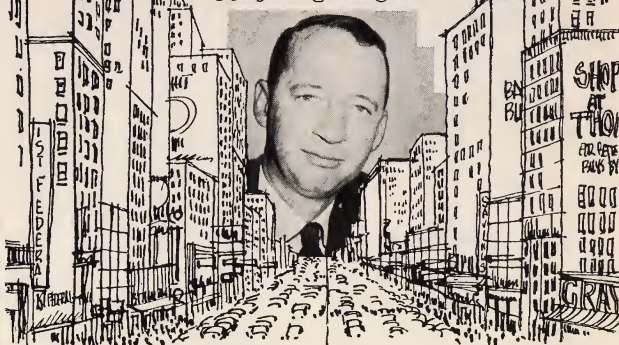
The Sunday afternoon session was the closing session of the 132nd annual general conference. Throughout the sessions, the sermons were simultaneously translated by a team of translators in the Tabernacle basement and spoken into microphones. Ward and stake officers—whose speech was German or Spanish—were sitting in an area of the Tabernacle that had been equipped with earphones. By wearing these earphones they could hear the conference in their own tongues.

The traditional Deseret Sunday School Union conference was held in the historic Salt Lake Tabernacle this evening.

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1962 Church Basketball

(Continued from page 333)

cars loaded with members brought encouragement and support to its crown-seeking team.

The week began actually on Sunday with the devotional held in the Tabernacle. Supt. Carl W. Buehner of the YMMIA general superintendency was guest speaker.

He cautioned the players, coaches, bishopricks, etc., that "the eyes of the world will be upon you during the week. They will be watching the way you conduct yourselves. This will be an inspiration to thousands, and so you can't afford to be anything but champions."

Superintendent Buehner reminded that it takes teamwork to win basketball games just as it does to win on the Lord's team. "He's depending on us to help him to reach those who may be slipping or need our help," he said.

He advised that the basketball and other athletic programs of the Church are but steppingstones to the great causes within the Church that bring great things into our lives.

During the devotional the sponsors, Laurels for the junior teams, and Gleaners for the seniors, were introduced, two to each team. The sponsors were supervised by Phyllis Sandberg and Virginia Lake of the YWMIA general board, directed by Dale R. Curtis.

As is always the case, the great basketball program of the Church brought some inspirational stories to light pertaining to reactivation and conversion. The Miami team roster sheets noted that one player was converted and another has become very much interested in the Church through the program. It is also noted that basketball aroused much interest. One day after one of the Church games, about 100 students at a high school asked all about the game and possibility of going to the All-Church tourney. Several boys expressed a desire to play for the Church next year. One junior varsity boy has decided to give up his high school basketball career next year to play for the Church team. He is attending the group meetings, and many other contacts have been gained. The athletic adviser further notes that the general spirit of the ward has improved. These teams had to travel

400 miles one way for the division tournament.

Compton First Ward director of Long Beach [California] Stake, also noted that one player said he had smoked his last cigaret, and he used to think praying "was for the birds," but now he has tried it and figured that was why he felt so different towards life and the Church. He is now working for his temple recommendation. He is secretary of the MIA and Cub Scoutmaster in his ward.

Another fellow came out, played basketball, and recently said he plans to be baptized next month. This

BRIGHT IN MY MEMORY

BY JOHN RANDOLPH STIDMAN

Bright in my memory glows the thought

*Of Sabbath days, long gone,
When Bible heroes lived and fought
As mother's voice read on.*

*Within that quiet room we thrilled
To David's valiant deeds.*

*We saw a people's dream fulfilled,
By Moses, from the reeds.*

*We followed Joseph, Daniel, Saul,
And Samson's mighty frame,
Who rose and fell, yet, after all,
Carved out immortal fame.*

*Old Hebrew kings, with flashing
swords,*

*Rode out to win or die,
And when the battle was the Lord's,
The foe would break and fly.*

*I've heard these tales by able men:
Part of their thrill seems gone.
They never touch my soul, as when
My mother's voice read on.*

new investigator said he "wasn't going to sit out next year because of not being a member."

Oakland Third Ward reported three converts through the program this year. One man came as a spectator. A serviceman introduced through the program became interested, heard the missionary lessons, and was baptized.

Tucson team information listed the fact that the athletic program particularly helped weld young married students and single people into a cohesive unit affecting the priesthood and the ward in general.

These are only a few of the many stories that have come to the front

as a result of the athletic program of the Church. In many areas converts are joining the Church through its recreational program. More than thirty-five nonmembers took part in the All-Church tournament. It is quite likely several of these will be members before the next basketball tournament of the Church is played. Many stories could be told across the length and breadth of the Church were there room to repeat them.

As was noted at the devotional, the athletic program is secondary; the important thing is to build active young men and women in the Church, increase and develop their testimonies, to mold them into outstanding youths that when their time comes for them to accept a missionary call or other Church responsibilities they will be ready.

Other All-Church tournaments to follow in 1962 will be the volleyball scheduled May 3, 4, and 5; golf, July 16-20 (tentative) and softball, August 20-25, all to be held in Salt Lake City.

The twofold purpose of the program in the Church for its youth is being fulfilled. It is developing strong, healthy, active physical bodies; moreover, it is bringing the gospel of Jesus Christ into their lives and into the lives of others through spiritualized athletics.

FIRST CAKE

BY WANDA W. LUND

*Mom said a pinch of this and that
Would make cakes fine as silk.
She stirred some flour, sugar, eggs—
A cup or two of milk.*

*A pinch of cinnamon and spice
Some baking powder, too—
She mixed it with a wooden spoon
To work the goodness through.*

*I made my cake quite casually
And put it in to cook.
"It's very simple," Mom had said.
(She never used a book.)*

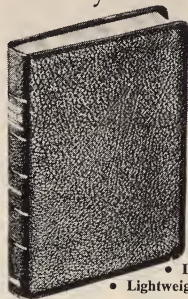
*Well, something must have happened,
For when the time was through,
I peeked into the oven
As Mother used to do.*

*My husband watched it with me,
And he, I think, wailed louder
Than even I. It lay there flat.
(No pinch of baking powder!)*

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THE MONTHLY BUSINESS MEETING

Business meetings may be interesting, informative, and a pleasure to attend. Too often they are the reverse. But they need not be. It is expected that the quorum business meeting will be held monthly—this poses something of a problem for the high priests and the seventies and for elders quorums if these are in more than one ward. All want to hold this meeting on a Sunday morning during the regular weekly priesthood meeting. This may not be, simply because it is the desire of the First Presidency that all Melchizedek Priesthood holders be in their own wards at that hour unless otherwise assigned. So this has eliminated that period except for elders whose quorum area is one ward. Choose another time when all can come. Some meet *very early* Sunday; others on a week night.

What then are the elements of a good quorum business meeting?

1. Choose a time and a place so that it is possible for all members to attend.
2. Notify members of each meeting. (While you are working largely with the less active members, this is one meeting from which no one is

to be excused. The active and alert are expected to come and lend their strength and enthusiasm to the meeting.)

3. Try to arrange things so that the meeting takes up one hour.
4. Write out the order of business, numbering each item, and give a copy to all quorum members on arrival. (This is called the agenda in school and business circles.) When the time comes to hold the meeting, keep to this agenda. It will keep things in order.
5. Be certain that all who are to give reports or present projects and plans are prepared and are concise. Limit their time and work with them to be prepared.
6. Use as many quorum members as is possible to make presentations; keep your own talking to a minimum. (For example: If your committee is to make a report or present a proposition, have one of the members make the presentation.)
7. What to talk about:
 - a. Standing committee reports and plans.*
 - b. Subcommittee reports and plans.*
 - c. A detailed finance report showing purchases, expenditures, income, and balances. (This should be done at each business meeting.)
 - d. Prayer at opening and benediction at closing.
 - e. Minutes of the previous meeting.
 - f. Inspiring reports from missionaries being supported by the quorum.
 - g. Reports of successes of other quorums.
 - h. Reports from returned missionaries.
 - i. Successful accomplishments of quorum members may be mentioned. (*ie*: If a member has had an especially good year at his farm operation, and the members are mostly farmers, he could tell some of the factors, which helped, and offer to show the less able how he did it. The same with business enterprises.)
 - j. Don't complain to those present about the absence of those not present. They didn't come to hear why someone else should have come. Those present are there—do business with them. Make them glad they came. The place to talk about the absentees is at the next presidency's meeting.

*This postulates that you are operating the quorum with standing committees, and from them getting work done by subcommittees. There is no meeting more dead than one in which the committees have nothing to report because committees have not met or have had no project.

**PROGRAM FOR COMMEMORATING
THE RESTORATION OF THE MELCHIZEDEK PRIESTHOOD
SUNDAY, JUNE 10, 1962**

- I. Talk (15 minutes) Importance and Restoration of the Melchizedek Priesthood.
 - A. Importance (D&C 2; 68:13-15, 19; 86:8-11; 132:7.)
 - B. Restoration
 1. Promised (D&C 2:1; 127:8; 128:17; *Documentary History of the Church*, Vol. I, p. 40.)
 2. Accomplishment (D&C 78:1; 81:1-2; 112:30-32; *Documentary History of the Church*, Vol. I, pp. 40-42—see note.)
- II. Talk (25 minutes) "... The Oath and Covenant which Belongeth to the Priesthood."
 - A. Definitions
 1. Covenant: An agreement between persons or parties
 2. Oath (as here used): A sworn attestation to the inviolability of the promises in the agreement. (Consult any good dictionary.)
 - B. Melchizedek Priesthood received by oath and covenant (D&C 39:4.)
 1. Parties
 - a. The receiver of the priesthood) (D&C 84:33-38.)
 - b. The Father)
 2. The Father's covenant with the receiver
 - a. Inviolable (D&C 84:40.)
 - b. Promises (D&C 84:33-38.)
 3. The receiver's obligation
 - a. To magnify his calling (D&C 84:33.)
 - C. Rewards and Consequences
 1. Rewards for obeying (D&C 84:33-38; 76:55-60; *D&C Commentary*, 1955 Edition, p. 507.)
 2. Consequences for breaking (D&C 84:41.)
 - D. How to Magnify One's Calling
 1. Learn the gospel (D&C 11:15-22; 19:23; 58:1; 88:118-122.)
 2. By self-discipline, comply with gospel standards (D&C 84:43-44; 88:121, 123-126.)
 3. Serve one's fellow men
 - a. Through Church assignments
 - b. Every bearer of the Melchizedek Priesthood should be anxiously engaged in bringing souls to Christ (D&C 58:26-29.)

For more information on the oath and covenant of the priesthood see Elder Marion G. Romney's conference address to be printed in the June 1962 issue.

The citations given above are merely illustrative not exhaustive.

THE PRESIDING BISHOPRIC'S PAGE



"THE MORNING BREAKS!"

With the restoration of the Aaronic Priesthood on May 15, 1829, a great blessing was bequeathed to the young men of the Church. What a wonderful opportunity it is for a young man who lives worthy to be ordained to this priesthood.

This priesthood is also known as the Lesser Priesthood since it is an appendage to the Higher or Melchizedek Priesthood. Those who are ordained to the several offices—deacon, teacher, and priest—attend to the different temporal matters of the Church and receive experience and training in the functions of the priesthood.

As with all great revelations, the restoration of the Aaronic Priesthood came in answer to humble prayer. Joseph Smith and Oliver Cowdery had been laboring

in the work of translating the Book of Mormon from the ancient metal plates and desired to know what course they should pursue regarding the principle of baptism. To receive their answer, they sought direction from on high. This answer came.

"... as from the midst of eternity," recorded Oliver Cowdery, "the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard! As

in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood." (DHC 1:43.)

This divine messenger who appeared on this occasion and conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery was John the Baptist. He informed them that he was acting under the direction of Peter, James, and John, who held the keys of the

Melchizedek Priesthood, which priesthood, John the Baptist promised, would be conferred upon them in due time. On this visit John the Baptist laid his hands upon Joseph and Oliver saying,

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

With this ordination he gave them direction to baptize each other. Accordingly, Joseph Smith baptized Oliver Cowdery, and afterwards Oliver Cowdery baptized Joseph Smith; and as further commanded, they laid their hands upon each other's head and ordained one another to the Aaronic Priesthood.

So May 15, 1829 is a day of singular significance to all those who subject themselves to the authority of the Holy Priesthood and are baptized, covenanting to labor with all their might in establishing the kingdom of God.

USE WISDOM IN SPENDING WARD TEACHING SUPPLEMENT FOR JUNE

"Put not your trust in money, but put your money in trust" is wise counsel given by an eminent American¹ which suggests the need for every person to place money in its proper perspective in facilitating the temporal needs of life. History is filled with innumerable stories of sadness because men have placed money and its acquisition as their prime goal of living.

There are other types of extremists who need to cultivate a more frugal attitude. These are they who have difficulty in realizing and accepting the responsibility for adequately providing the necessities of life for themselves and their families. They sometimes assume that the providing of their welfare is the responsibility of some other individual or organization. Each person has a moral obligation to recognize the resources and the needs of himself and his family.

The process of determining income and outgo and making the necessary adjustment is called budgeting. What would you think of a builder who would attempt to construct a building without first having a set of blueprints or plans drawn, detailing the method of construction. It is obvious that without planning, the costs of the building would soon multiply because of mistakes which cause waste of labor and materials.

Each family has need for this same type of planning in the handling of its finances. Without planning, money is frequently wasted through indiscreet purchasing. The various members of the family should have an understanding of, and feel a responsibility

in, the family financial program. With this knowledge, each member will become more co-operative in adjusting his needs and wants to conform with the family income.

Unfortunately, our society has become saturated with people experiencing financial difficulties. Too often young couples are lured by easy credit signs and soon find themselves burdened with heavy monthly payments. The following suggestions will help you live happier with your income and will also give greater assurances of getting full value for your money.

- 1. Make a definite financial plan to determine your income and your fixed expenses.*
- 2. Analyze your problems and circumstances regularly.*
- 3. Forget "keeping up with the Joneses" and concentrate on keeping up with the "bills."*
- 4. Take twenty-four hours to think over the "nothing down, easy monthly payment plan." Analyze its long-term effect, then pray and make your decision upon the facts.*
- 5. Practise self-discipline and develop habits of thrift.*

Wise budgeting practices tend to eliminate family arguments about finances and help the children of the family become responsible and worthy citizens by teaching them to establish goals. In the words of Publilius Syrus, "When the mind rules wisely, money is a blessing"; hence, wisdom in spending can be a blessing to any family.

¹Oliver Wendell Holmes, "The Autocrat of the Breakfast Table."

Today's Family

TODAY'S FAMILY

FLORENCE PINNOCK EDITOR

MOTHER'S DAY 1962

MOTHER SAVERS

Everyone has a mother,
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are written about
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merely to sing and read about.
She is a person
to honor, love, respect,
and live for.

Word devotion
is not enough,
like little Johnny
who said,

"I love you, Mother";
then taking his cap,
he went out to play
leaving his chores
for her that day.
To show our love
for Mother

we live her way
and make come to life
such words
as thoughtfulness,
understanding, honesty,
and dependability.

Everyone has a
mother,
but there is only
one Mother.
Your own very
special Mother.



Real live Mother savers

In this great world of things
That we take for granted
And do not really see,
Heading the list is mothers.
Like fresh air,
We expect them just to be.

Weather Report

Fair and warmer—Mother's home!



Mothers are worth saving!

Their gentleness, patience, strength, gaiety, and tenderness are priceless. The world needs them, and so do little children and big strong men. Start a movement to conserve mothers. Now a mother has a job of her own to do. There are "life-savers" only she can apply in this conservation campaign. A mother must learn to take care of herself so that she can take better care of her family. Let us list as "mother savers" such things as enough sleep, comfortable shoes, fresh air, exercise, nourishing food, regular doctor check-ups, work schedules, time for self, leisure with families, hobbies, and fun. Enough sleep and rest can

change a personality, a disposition, a whole mental attitude; it can make life worth living.

Just so can a time for one's self, a time to create and recreate, make the sun shine brighter and mother tasks lighter. A work plan is a sure "mother saver." Make lists of duties



and keep up to schedule. The only thing to guard against is too tight a schedule; all that can add up to is tension. A mother needs a creative outlet; it could be painting, gardening, playing a musical instrument, writing, decorating, sewing, even cooking. Self-expression is important to a whole person. You, as a mother, will be more interesting if you have special interests of your own.

A true mother knows her own weaknesses, knows that there is always room for improvement. Even if the past hasn't been perfect, the future can be. You didn't become you in a day, so you can't make a better you in a day, either. It will take time; be patient with yourself. Most mothers are too severe when judging themselves. Be a little tolerant and forgiving of you as a person. It will be more fun to live with yourself and more fun for others to live with you if you are kind to yourself. All the precious attributes of a real mother can be yours with just a little doing.

Take care of yourself, be a person in your right, and your family will be more proud of you. Of course you will give and give and give, but your reward will be so great, you, too, will say, "It's a wonderful thing to be a mother."

Let us list some additional "mother savers," things to make mother tasks easier.

Cook for two meals at one time

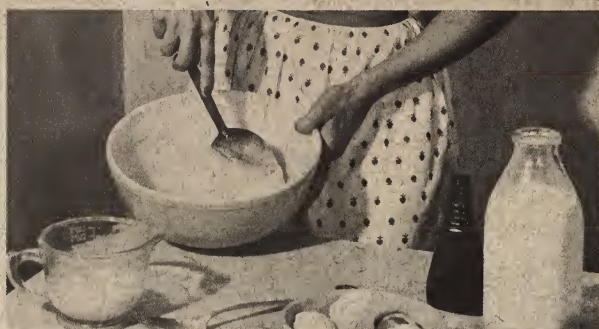
Twice too many potatoes may be used in another way the next day. Too big a roast may be served the next day in another form. Four times the cookie recipe saves the time of mixing four different batches, etc.

Plan menus by the week and grocery shop just once a week.

Pastry Mix

- 12 cups sifted flour
- 2 pounds lard
- 2 tablespoons salt

Sift flour and salt together and blend in lard. Store in covered jar in refrigerator. This mix will keep nicely for six to eight weeks. For one double crust blend in lightly a tiny bit of ice-cold water, just enough to hold mixture together, in 2 cups of the pastry mix.



Freezers give freedom

Make double batches of chili, soups, casseroles, bread, rolls, etc., and freeze in meal-size portions. Go on a cooking binge and cook in large amounts all one day and freeze the results ready to serve on busy days to follow.



Use ready-prepared mixes and foods when they are comparable in cost and quality to homemade. Make own pie crust and biscuit mixes.

Baking Powder Biscuit Quick Mix

- 12 cups sifted all-purpose flour
- 1½ cups nonfat dry milk solids
- 4 teaspoons salt
- 7½ tablespoons baking powder
- 2¼ cups shortening

Sift the dry ingredients together three times. Cut in the shortening until evenly distributed and the mixture resembles corn meal. Store in a closed container and keep in refrigerator. Do not sift but stir lightly before using. When making biscuits add enough milk to make as moist a dough as can be handled and cut.

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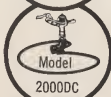
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Learn to give directions so that every member of the family works happily as a team.

• • • • •

Make a cleaning schedule covering:

1. Daily tasks
2. Weekly tasks
3. Occasional tasks
4. Once a season tasks
5. Once a year tasks

• • • • •

To keep house in order, clean thoroughly a room a day, then once a week go over the whole house quickly.

• • • • •

Take frequent rest periods. Rest for a few minutes before you become tired.

• • • • •

Sit down as often as possible while doing daily tasks. Just the right height stool can be a lifesaver when ironing, preparing food, etc.

• • • • •

Experiment with new cleaning methods and products.

• • • • •

Save stooping by using long-handled equipment; for instance, a bathtub may be made to shine with nary a bend. Dampen tub and regular long-handled broom with water. Sprinkle the tub with cleanser and rub well with the broom. Rinse out with clean water and dry with towel.

• • • • •

Keep house with a sponge in your hand. There are many uses for these colorful sponges. They take the place of an old-fashioned dishcloth and keep sweet smelling in the process. Use a sponge to wash walls and floors, another for rinsing with clear water. Dampen a sponge and squeeze dry and use to remove lint from clothes—you will be happily surprised at its efficiency.

Kneel on soft foam rubber pads when scrubbing or gardening.

• • • • •

Use wax to cut down on work. Dusting spray wax is wonderful for keeping the dust and lint off furniture, just spray and wipe. Use a hard vinyl wax on all floor surfaces. Be sure all soap is rinsed off floors before the wax is applied. Apply wax as thin as possible, let dry, then wax again for a hard-wearing surface.

• • • • •

After washing windows or mirrors shine with a handful of crumpled newspaper; all lint is removed in the process.

• • • • •

Use paper cups inside muffin tins to help the dishwasher.

• • • • •

Aluminum foil has 101 uses as a "mother saver." Use it in the bottom of the broiling pan to save elbow grease. Use it to cap jars and bowls in the refrigerator, to wrap fish, bacon, butter, cheese, garlic, cut fruits, etc., in refrigerator. Use it to line wastebaskets, garbage

FRESH OUTLOOK

BY EUNICE M. ROBINSON

*The sunset sky is amethyst clear,
And the maple boughs were never so
near;
The telephone pole at attention
stands,
And the wires shine like licorice
strands.
The garden blooms have a waxy
sheen;
The lawn is shimmering velveteen.*

*The lawn seems wrapped in cello-
phane,
Viewed through a nice clean win-
dowpane.*

■

pails, shelves, etc. Use it to catch drippings under juicy pies or to cover food during baking.

• • • • •

Place a big absorbent door mat at all outside doors. Clean feet do not bring in mud and dirt.

• • • • •

Place beds with only headboards against a wall. Beds make twice as quickly and easily and much more neatly if you can walk around both sides.

• • • • •

Save steps by storing materials where they are to be used, such as laundry detergents by washer, flour, sugar, baking powder, salt, flavoring by mixer, pan lids by range, etc.

• • • • •

Keep an up-to-date recipe file handy to cooking area.

• • • • •

Mothers should have a desk with

files for bills, checks, records, paper, pencils, etc.

* * * * *

Keep a shelf filled with quick preparing foods for that emergency. It will save wear and tear on nerves to have two or three menus in mind and the food on the shelf ready to prepare in a hurry for unexpected guests.

* * * * *

Another good way of saving time and energy is to serve oven meals often. The preparation can usually be done early in the day ready to be put in the oven just before serving time. Here are a few oven dinner suggestions for the meat course!

Barbequed Chops

6 pork chops cut thick
 $\frac{1}{2}$ cup vinegar
 $\frac{1}{2}$ cup water
 $\frac{1}{2}$ cup catsup
 1 bay leaf
 $\frac{1}{2}$ teaspoon chili powder
 1 teaspoon celery seed
 $\frac{1}{2}$ teaspoon dry mustard
 1 teaspoon brown sugar
 $\frac{1}{4}$ teaspoon ground cloves
 $\frac{1}{4}$ teaspoon pepper
 salt to taste
 1 tablespoon flour

Brown the chops on both sides. Put in casserole and cover with sauce made by combining all other ingredients. Put lid on casserole. Bake in 325 degree F. oven for 2 hours.

Spring Baked Lamb

5 pound shoulder of lamb
 salt
 $\frac{1}{3}$ cup pineapple juice
 $\frac{1}{3}$ cup orange juice
 $\frac{1}{3}$ cup water
 $\frac{1}{4}$ teaspoon cinnamon

* * * * *

Sprinkle lamb with salt. Arrange on rack in shallow roasting pan. Bake in a 325 degree F. oven for 1½ hours. Combine remaining ingredients and pour over lamb. Bake about one hour more or until thermometer registers 180 degrees F. Baste lamb with the fruit mixture frequently while roasting.

Tunacoli Casserole

7 oz. can tuna fish
 1 package frozen broccoli

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- 1 can cream of mushroom soup
- $\frac{3}{4}$ soup can of milk
- 1 tablespoon chopped pimiento
- crushed potato chips

Split broccoli stalks; cook 3 minutes, drain. Place in buttered casserole. Separate tuna, and add to pimiento, mushroom soup, and milk, pour over broccoli and top with crushed potato chips. Bake 20 minutes in a 400 degree F. oven.

Canned Salmon Supreme

- 1 pound can red salmon
- $\frac{1}{2}$ teaspoon salt
- dash of pepper
- sprinkle of paprika
- 1 cup sour cream

Drain the salmon, place in a small shallow baking dish, sprinkle with salt and pepper. Pour the sour cream over it and sprinkle with paprika. Bake in a 425 degree F. oven about one half hour. Serve with lemon or lime wedges.

Dinner in a casserole

- 1 tablespoon butter
- 1 pound ground beef
- 1 large onion chopped fine
- 1 teaspoon salt
- dash of Worcestershire sauce
- $\frac{1}{2}$ teaspoon dry mustard
- $\frac{3}{4}$ cup catsup
- 1 can red kidney beans
- 1 16-ounce can pork and beans
- 3 tablespoons brown sugar

Cook the meat and onion in the butter until lightly browned. Mix with the other ingredients and pour into a casserole and bake one hour at 350 degrees F.

Easy Pot Roast

- 5 pounds, thick pot roast
- 1 package dehydrated onion soup
- 1 can undiluted cream of mushroom soup

Place roast on heavy aluminum foil. Pour the soup over the top, sprinkle the dehydrated onion soup over this. Wrap and seal the foil tightly. Place in an uncovered roaster and roast for 4 to 5 hours at 250 degree F. The juices make a delicious ready-made gravy.

Try this recipe. You will be surprised and delighted with the results.



BACKYARD FUN FOR BOYS AND GIRLS

BY EILEEN M. HASSE

When children get together, there is always fun. The most memorable times are those in their own backyard. A backyard needs but a few pieces of imaginative equipment. The boys and girls will do the rest. These pieces are inexpensive and easily cared for. A coat of bright enamel sprayed on will give the play equipment a festive and attractive air.

For organized play a few chairs, a sturdy table, and a box of things for dress-up is hard to beat. Make the chairs from apple-box ends, using four to each chair. One end will become the back; one will be the seat; and one square will be used for each side, making the arm and leg. The seat and back can be nailed at a tilted angle to make the chair more comfortable. These chairs are sturdy, can be assembled in minutes, and will not tip easily.

To make an ideal play table for the backyard use four orange crates or apple boxes. Nail them together to make a square base with shelf space for the toys. A large circle



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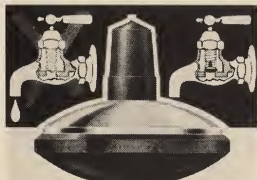
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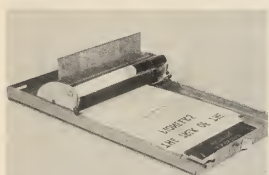
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of pressed wood can be nailed to the box-base to make a wonderful table with no sharp corners.

An assortment of hats, purses, policemen's whistles, and cowboy gear will add the right touch for either boy or girl play. Card tables equipped with worn tablecloths or sheets or blankets can become houses, teepees, or castles. Backyard fun is really fun when the children can use their imagination.

A smooth plank a foot wide and eight to ten feet long can be rubbed with old bread wrappers to make it slippery. Combined with a saw-horse and boxes for climbing up, this makes an ideal slippery slide. Elevated from the ground with sturdy wooden blocks, the same plank becomes a thriller for the toddler and a hill for trucks and cars.

An easy pool for splashing can be made from an old laundry tub sunk into a hole in the yard. The tub can be easily lifted out for emptying. It can be filled with the garden hose.

To make a skating pond for cold weather, level off an area and bank it up with a six-inch wall of dirt. After the ground freezes, flood this area with the garden hose. Allow it to freeze in layers until you have a smooth skating surface. Your garden area will make an ideal skating area in winter.

For the bigger boys there is always basketball. A bushel basket, with the bottom removed, or a cardboard box with no bottom makes a good basket for shooting. This can be attached to the garage or a ten-foot pole.

Empty kegs or barrels and boxes can be sanded and made free of slivers. With ends removed these make ideal backyard fun. Youngsters love to crawl through them and roll over them. Painted bright colors, they make attractive additions to the play equipment.

One of the most memorable afternoons I spent as a child was in a backyard with two-foot lengths of telephone poles. These made ideal logs for just sitting and watching the cloud formations. But we didn't stop with clouds. There were endless things to be built with these logs. Mostly, we laid out floor plans for houses in which we never did get to play.

It isn't important what children

play with or what they make in the backyard. The real pleasure comes from the challenge of making something from nothing.

A small boy once looked at his expensive Christmas toy. With a puzzled look he turned to his mother.

"What can you do with it?" he asked. The toy was complete and finished. There was no challenge.

Assortments of very large blocks are sure to present a challenge to the boys and girls in the backyard. Large packing boxes and a few wooden shingles will keep children happy for hours.

Many kinds of swings can be erected to keep children busy. The newest and most exciting swing is made from a large wooden disk. A circle a foot in diameter can be cut from basswood or plywood. Drill a hole through the center. Draw a sturdy rope through the hole, knotting the rope on the underside of the disk. Now tie the rope to a tree, clothesline pole, or rod that has been erected for swings. You will want several of these monkey swings, for every child in the neighborhood will love swinging from a single rope.

There are endless games that can be played in the backyard. One of the best is Backyard Golf. Use homemade golf sticks to strike balls about the size of golf balls. Lay out your course any way you want it around your backyard. Sink small tin cans here and there. The object is to follow the course, shooting the ball into the cans. You make your own ground rules.

Wishie Washer is a game for the small, tall, and in-betweens. Sink two tin cans into the ground about ten feet apart. Use large metal washers for tossing into the can. The tin can should be a little larger than the washers. Players stand at one can and pitch the washers into the opposite can. Each player tosses four washers. A washer in the can counts 5 scores. The closest washers count 1 score.

Touch Ball is a game that requires little equipment. You need a rubber ball, some strong cord, and a tree or pole. Tie the rubber ball to a length of cord (four or five feet) and tie the cord to a pole or tree so the ball hangs about three feet from the ground. Make a circle around the tree or pole, using crayon or

paint. Two players may play. One stands on one side of the tree and one on the other side. The player strikes the ball with the palm of the hand trying to make it touch the tree above the crayon line (about six feet from the ground). Each time the ball touches the tree above the crayon line counts one score for the player who struck it.

An attractive beanbag box is a welcome addition to any backyard. Cut yours from plywood with a coping saw and mount it on wooden blocks so it stands at a 45-degree angle. Make yours in the shape of a clown's face which is easy to draw. Make holes for each eye, the nose, and the laughing mouth. Count 5 points each time the beanbag is thrown through the mouth, ten points for each eye, and 15 for the nose. Paint your clown gaily and make a supply of 4-inch beanbags. All children 2 to 20 will have fun.

Play equipment should be easy to store in the garage or basement. It should be flexible enough in purpose so the children can use their own imagination and make their own rules. Every backyard should be a haven of make-and-do, make-believe, and good competitive games. The boys and girls are bound to remember your backyard if you spend a few hours and several cents making fun possible.

Ground-breaking for Oakland Temple Set

(Continued from page 303)

abbey where Joaquin Miller wrote "Columbus" and some of his other well-known poems.

The Oakland Temple is designed by Harold W. Burton, Church Architect.

President McKay has long been associated with temple activity. In 1915 he laid the cornerstone of the Alberta Temple, and in 1940, the cornerstone for the Idaho Falls Temple. As President of the Church he has dedicated the Swiss, Los Angeles, New Zealand, and London temples.

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WHAT IS A LATTER-DAY SAINT????



A LATTER-DAY SAINT is a wife who spends all afternoon baking lasagne and whipping up a cake and then takes her family to the Church bazaar, where her good husband pays a dime-a-dip for the lasagne and buys back the cake from the Country Store.



A LATTER-DAY SAINT is a person with six sacks of wheat in his garage and a super-market across the street.



A LATTER-DAY SAINT bishop is a man who holds down a full-time job in a lumber mill to support his family, pays tithing, fast offerings, budget, building fund, and missionary fund and then smiles when a stranger asks him how much he averages per annum from his congregation.



A LATTER-DAY SAINT is a woman who "never gets her ironing done" because Relief Society is on Tuesday.



A LATTER-DAY SAINT is a child who prays but does not expect miracles; he takes them for granted.



A LATTER-DAY SAINT is a man who orders milk and smiles when the waitress confesses that *she* has an ulcer, too.



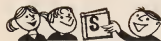
A LATTER-DAY SAINT is a Doctor of Philosophy who *listens* as his fourteen-year-old companion gives a ward teaching lesson to a ward family.



A LATTER-DAY SAINT is a two-year-old who sings at the top of her voice during the Sacrament hymn and gets smiles from the chorister.



A LATTER-DAY SAINT MIA superintendent is a man who calls a 6:45 meeting to prepare for the 7 o'clock meeting which prepares for the 7:15 meeting in which plans for the 7:30 meeting (which is MIA) are made.



A LATTER-DAY SAINT is a young teen who has a math test on Wednesday and brings his sociology book to MIA on Tuesday night.



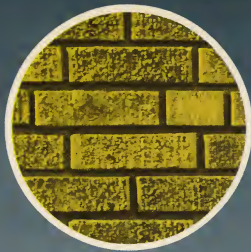
A LATTER-DAY SAINT is an elderly woman who neither sees nor hears well but sits quietly in Church basking in the Spirit as friendly arms go around her and loved ones take her hand.

ME

A LATTER-DAY SAINT is *me*, because I could never be anything else.

JOANNE FRANKLIN

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